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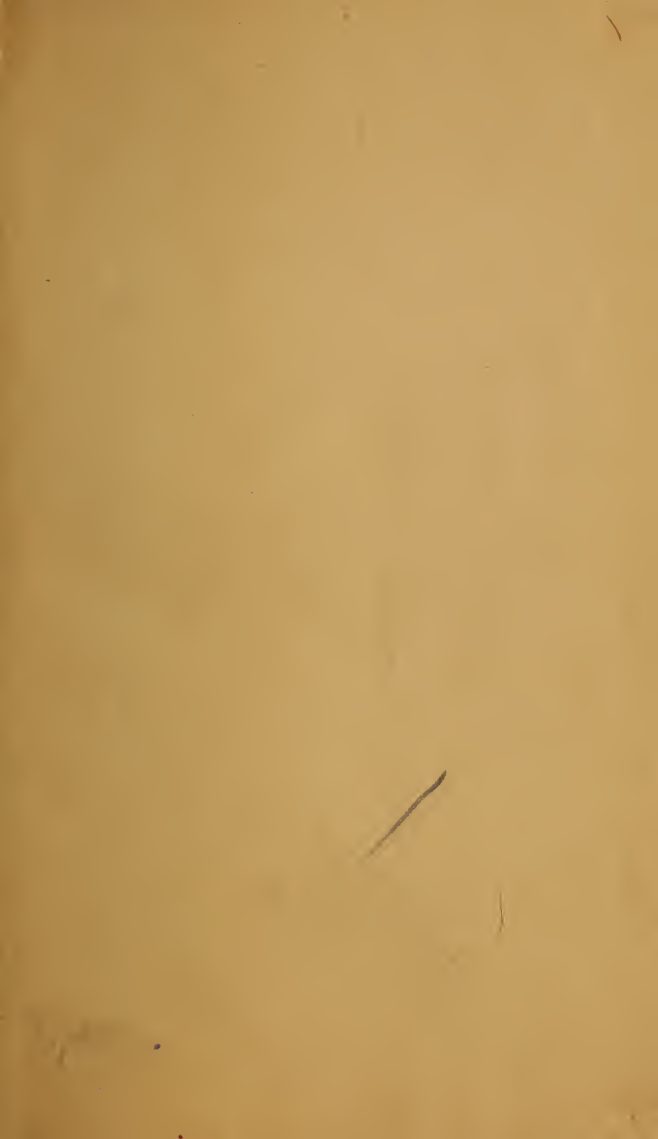
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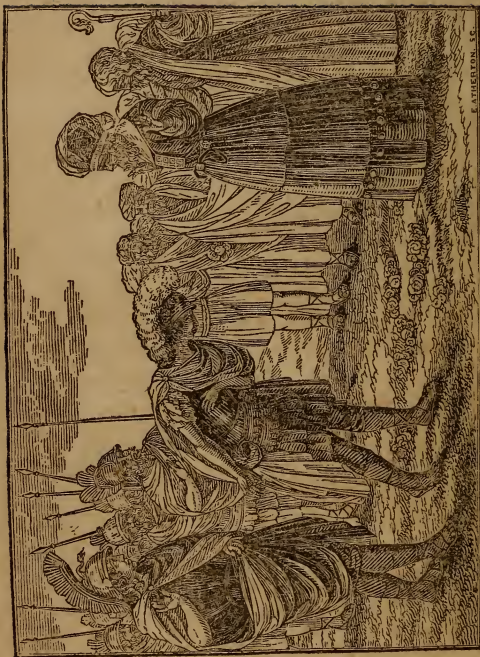






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Alexander's veneration of the High Priest of Jerusalem Page 49.

*Deposited in Clerk's Office
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HERO OF MACEDON,

OR

History of Alexander the Great,

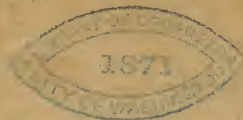
VIEWS

IN THE LIGHT OF THE GOSPEL.

BY

WILLIAM LADD,

AUTHOR OF THE "FRENCH SOLDIER," &c.



BOSTON:

PUBLISHED BY JAMES LORING.

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1832.

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Entered according to the Act of Congress, in the year 1832,

BY JAMES LORING,

in the Clerk's Office of the District Court of Massachusetts.

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PREFACE.

I was forcibly struck, by the remark of an eminent minister of the gospel, in Philadelphia, after a lecture on Peace, delivered in his church, *that all history should be rewritten*. If we look into history, particularly ancient history, we shall find it to be but the annals of war and bloodshed, ruin and desolation. War was not only the pastime, but the serious business and occupation, of almost the whole race of mankind, particularly of that portion, which we have been in the habit of calling civilized, in distinction to that which is called barbarian. This is civilization without the Gospel, and it is just such a civilization as we should expect to find in heathens.

It is, however, a lamentable fact, that Christians, so called, have been but little behind the heathen in the extent and number of their wars, though we have reason to be thankful that Christianity, little as it has been practised, has done much towards softening the ferocity of war, and, though the passion for glory and distinction is full as great among

nominal Christians as it was among the ancient heathen, and all those lusts, from which, as St. James tells us, wars and fightings proceed, are still in full operation, yet, by comparing modern with ancient history, we may find that modern wars, though full as extensive as those of ancient times, have differed considerably from them in ferocity, which formerly subjected all classes, all ages, and both sexes, indiscriminately, to slaughter or slavery. This we owe to the partial diffusion of the principles of Christ among his professed followers. Oh! then, "if Christian nations were indeed nations of Christians," and if professed Christians would adopt the precepts of Christ as their rule of conduct, and love their enemies and feed them when hungry; if they avenged not themselves, but rendered good for evil, the time would soon come, when, at least in Christendom, the sword would be turned to a ploughshare and the spear to a pruning hook; and the heathen would again say, "See how these Christians love one another!"

If we examine into the reasons why professing Christians have been so backward to follow the precepts of Christ, which forbid war, we shall find a principal one to be the constant study of heathen books, and the examples of heroism continually set before the minds of youth, and applauded in history—examples, alas! more likely to be imitated than that of Christ and his apostles, and imitated because applauded. Ambition and the love of military glory were excited in the mind of Alexander by reading

the poems of Homer, and he made Achilles his model and exemplar. Had it not been for this, his mind might have taken another direction, and he might have delighted in science and virtue, and been the father of his people and the benefactor of his race. Charles XII. of Sweden, had the history of Alexander, by Quintus Curtius, put into his hand, as a school book in learning Latin. This gave his mind a military direction, and he made Alexander *his* model, and, like him, sought for conquest and renown in arms, without regard to the good or hurt of his country. No two men were more alike than Alexander and Charles, except in success. From the times of "Macedonia's madman and the Swede," down to the present day, like causes have produced like effects, and it may with truth be affirmed, that the blind poet of Greece has done more injury to mankind, than any uninspired author ever did good; and yet we continue to administer the same poison to our youth.

In order, as much as possible, to apply an antidote, I have thought it adviseable to take the character of the greatest hero of antiquity, if not of the world, and analyze it by Christian principles, and the result I think will be, that we shall find that "those things, which are highly esteemed among men, are an abomination in the sight of God."

I would not have our youth ignorant of ancient history; for much useful instruction may be gleaned from it; but I would have this history rewritten, and the young scholar directed in the perusal of it by

the light of the gospel and the finger of truth ; and be taught to separate the precious from the vile, and not to call evil good and good evil.

In compiling this little book, I have taken the facts from Plutarch, Rollin, and Rees's Cyclopædia ; and for the exposition of the prophecies, I have consulted Scott's commentary ; and, indeed, many of the reflections and remarks are from the same authors, except the first, so that there is but very little of it which I call my own, and I take no credit to myself, except for diligence in extracting, comparing and arranging the passages from these authors. I have therefore put no marks of quotation to the extracted passages, giving the due credit here, once for all, to the above named authors. I trust that I seek not fame but usefulness ; and if I can, in this humble way, advance the cause of peace on earth and good will to man, it will be a sufficient reward for

THE AUTHOR.

June, 1832.

THE

HERO OF MACEDON.

CHAPTER I.

Birth and Education of Alexander Death of Philip.

ALEXANDER, called the great by ancient historians and biographers, was the son of Philip, king of Macedon, by Olympias, daughter of Neoptolemus ; who was son of Alcetas, king of Epirus.

Ancient Macedonia formed a part of what is now called Turkey in Europe. It was bounded on the east by the *Ægean* sea, on the south by Thessaly and Epirus, on the west by the Adriatic or Ionian sea, on the north by the river Strymon, the Scandian mountains, and the river Nisus. It was about 220 miles long and 160 miles wide. The inhabitants spoke the Greek language, and many geographers and historians have given the common name of Greek to both, but I shall,

in this little book, distinguish them from the other Greeks who inhabited countries south of them.

The Sabbath-school scholar will remember, that the apostle Paul preached the gospel in Macedonia, and this is the first account we have of the preaching of the gospel in Europe. It was here that Paul and Silas were imprisoned, and were released by an earthquake, and the jailor was converted, and that St. Paul claimed the privilege of a Roman citizen, for Macedonia had then become a Roman province.

Alexander was born at Pella, the capital of Macedonia, in the year 356 before Christ, on the very day on which the great temple Diana at Ephesus, one of the seven wonders of the world, was burnt. If I were inclined to be superstitious, and believed in signs and auguries, I might think, that the burning of this splendid work of art on the same day in which a child was born, who was to destroy and lay waste the finest specimens of ancient architecture, had some connexion with his birth; and that it intimated the destruction which he was destined to accomplish: but the Christian religion teaches us to despise these heathen fables.

One Herostratus had set fire to this beautiful and gigantic temple, as he confessed when he was put to the torture, in order to get himself a great name, and I do not see why he was not quite as rational as any hero who destroys, not only temples built by hands, but also millions of human bodies, which St. Paul calls the "temples

of the Holy Ghost." In order to defeat his intentions, the states of Asia enacted a law forbidding the mention of his name. Had he been a great benefactor to mankind, his name would, probably, have been forgotten, but, those who have done the greatest mischief in society, are sure to have their names recorded in history, in spite of edicts and decrees. If the name of Alexander had been lost in oblivion, it would have saved rivers of human blood. If no one had written his biography, or if those who did write it, had shown him in his true colours, his example would not have instigated the lovers of glory to deeds of violence and bloodshed, barely, like Herostratus and Alexander, to get themselves a great name.

From early infancy, Alexander's ruling passion was a lust of fame, and of all sorts of fame he most coveted military glory. He manifested no desire to be esteemed as the benefactor of mankind. The ancient heathen praised those most who were the greatest destroyers of human life and happiness, and caused the greatest amount of misery, sighs and tears. To this heathen glory Alexander aspired in preference to all others. It appears strange that men in any age should admire and idolize such characters, but we must remember, that the cotemporaries of Alexander were blind heathens, who never had the light of the Gospel, which holds up to our admiration and for our imitation a character directly opposite to that of heroes in Jesus Christ, who came into the world and

suffered and died, "not to destroy men's lives, but to save them."*

Alexander was so covetous of this kind of glory, that he envied even his own father Philip, when he heard that he had killed a great many men, and taken a great number of cities. "My friends," said he to his companions, "my father will possess himself of every thing, and leave for us nothing to do." He was fearful that his father would leave fewer men for him to kill, and fewer cities to plunder. He wanted to have all the honor of doing these wicked things himself. As though a young thief should be sorry that his father had stolen so much, not for the sin of it; but lest there should be less for him to steal, when he should become a man.

When some Persian ambassadors came to Philip's court, his father being absent, Alexander received them with great dignity and urbanity. But he did not ask them about any of the arts and sciences of Persia, but only about their wars, and the manner in which they invaded other countries and destroyed the inhabitants. As it was his glory to destroy rather than to build, to pluck up rather than to plant, his main object was to learn the art of destruction. It is wonderful that the Persian ambassadors should admire and praise the youth who was destined to

* I shall not give the references to all the scripture texts which are quoted, partly because they are well known, partly because, as they will be very numerous, the references would take up too much room, and partly because I thought it would be a good exercise for the Sabbath-School scholar to find them out.

lay waste and enslave their country ; but being themselves admirers of military glory, they unconsciously assisted in the destruction of their own country, by praising the future destroyer of it, and fanning the flames of his ambition by praising his love of war : so blind are men unenlightened by the gospel to their own welfare !

Philip, anxious for what he thought a good education for his son, chose for his preceptor Aristotle, the celebrated philosopher ; and, in order to show his respect for him, rebuilt his native city Stagira, which he had before destroyed, and reinstated the inhabitants, who had fled or been made slaves ; and gave them, besides, a fine park. Philip would have better shown his love of philosophy and of Aristotle, by sparing the native place of that philosopher.

Aristotle took great care to instruct his pupil in mathematics, rhetoric, and other sciences ; but it could not be expected, that a man, who was only a philosopher, would have paid much attention to moral qualities. Indeed, it is still too much the case, that instructors take more care of the head than of the heart. Six days of the week, are, almost exclusively, devoted to the acquisition of science, while only one is devoted to the improvement of the affections. And happy would it be, if nothing were taught in our schools, in the six days of the week, which has no immoral tendency. But, especially, when our youth are studying heathen books, ought they to be extremely cautious, lest they be deluded by the fascinating glare of heathen

morality, which is as opposite to the morality of the gospel as darkness is to light. How thankful ought children, born in a Christian land, to be that they have Sabbath schools and bible classes, and a preached gospel, and religious tracts, and Sabbath-school books, and so much to improve the heart and mend the morals, which poor heathen children never had, and how great is their accountability for the use they make of their privileges, for, "where much is given, much will be required."

The author that Alexander liked best to study was Homer, called "the prince of poets," by reading of whose works he became enthusiastically fond of praise, and a great admirer of animal courage, savage ferocity, and a contempt, not only of the lives of others, but of his own. This led him on to deeds of slaughter and blood-shed, invading countries which had never known him, and, in fact, were unknown to him, before his invasion. He made Achilles his model, and endeavoured to imitate him. Dr. Darwin observes, "The works of Homer are supposed to have done great injury to mankind, by inspiring the love of military glory. How like a mad butcher amidst a flock of sheep, appears the hero of the Iliad, in the following fine lines of Mr. Pope, which conclude the twentieth book.

"His fiery coursers, as the chariot rolls,
Tread down whole ranks and crush out heroes' souls,
Dash'd from the hoofs, as o'er the dead they fly,
Black bloody drops the smoking chariot dye,

The spiky wheels through heaps of carnage tore,
And thick the groaning axles dropp'd with gore.
High o'er the scene of death Achilles stood,
All grim with dust and horrible with blood,
Yet still insatiate, still with rage on flame —
Such is the lust of never-dying fame."

So greatly did Alexander esteem the works of Homer, that when, after the battle of Arbela, they found, amongst the spoils of Darius, a gold box enriched with precious stones, which had been used to hold perfumes, he ordered that it should be put to no other use than to hold the poems of Homer, which he believed to be the most perfect and precious of all books. — Alas! he had never seen a BIBLE. He particularly admired the Iliad, which treats most of war and blood-shed, and describes furious battles, in which men are killed in all the most horrid forms of death. This he called "the best provision of a warrior;" and he always laid it, with his sword, at night, under his pillow. How much does this devotedness of Alexander put to shame the conduct of many a Christian professor, who ought to consider his Bible as the best provision of a Christian, and that "the sword of the spirit, which is the word of God," is the only sword fit to be handled by a follower of the Prince of Peace, and to be his constant companion by night and by day. If Alexander had had the Gospel put into his hands, instead of the works of a heathen poet, he might have made Jesus Christ, "the great captain of our salvation," his model, instead of "the fierce

Achilles ;" but, unhappy for him and for mankind, he lived before the light of the Gospel dawned on a benighted world. Had he lived in a later day and read the gospel instead of the Iliad, he might have been the benefactor, instead of the destroyer, of his species. But we ought to pity him, for he was born in the darkness of heathenism, he did not enjoy the light of the Gospel, and knew nothing of those divine precepts: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Whatsoever ye would that men should do to you, do ye even so to them." "Recompense to no man evil for evil." "Live peaceably with all men." "If thine enemy hunger, feed him ; if he thirst, give him drink." "Be not overcome of evil ; but overcome evil with good." But we ought not to hate nor despise him, for if we differ from him we ought to "thank God who hath made us to differ," and when we consider that the humblest Sabbath-school scholar, if he be pious, though he be "least in the kingdom of heaven," is greater than Alexander the Great ; how thankful should the children of the present age be for their privileges !

So jealous of the praise of others was Alexander, that he found great fault with his tutor, for having published, in his absence, certain metaphysical pieces, and desired him not to show a treatise on rhetoric to any one but himself, for men, who are covetous of praise, want

to get it all to themselves; and are very much displeased if any one comes in competition with them. How different is this from the feelings of the real Christian, which prompts us to rejoice in the fame of others, "in honor preferring one another," and "not to be desirous of vain-glory, provoking one another, envying one another." We are commanded in the Gospel, to "let nothing be done through strife or vain-glory, but, in lowliness of mind let each esteem others better than themselves." We are forbidden to seek the acquisition of, even, useful learning from a spirit of vain-glory and envy, only that we may appear better than others; but, in all the studies of youth, they should make the glory of God and the happiness of their fellow creatures their principal, if not their only object. A Christian scholar will rejoice in the success of his school mates, and will be thankful for their prospects of usefulness. The love of praise, so highly extolled by heathen writers, is unworthy a Christian, and ought to be banished from our seminaries of learning, but, particularly, from our Sabbath schools. Christ blames the scribes and pharisees, because they did things "to be seen of men," though the things which they did were right and commendable in themselves.

If Aristotle had taught Alexander any lessons of moral philosophy, his pupil did him no great credit by his proficiency in governing his temper, for once, at a dinner given on occasion of a new marriage which his father had made with

a young and beautiful lady, having divorced Olympias; Alexander, taking offence at a remark made by Attalus, the uncle of the bride, and at the same time heated with wine, flung the cup at his head. Attalus returned the compliment, upon which, the quarrel grew warmer. Philip, who sat at another table, was very much offended to see the feast interrupted in this manner, and, not recollecting that he was lame, drew his sword and ran directly at his son. Happily, the father fell, so that the guests had an opportunity of stepping in between them. The greatest difficulty, was to keep Alexander from rushing upon his ruin. Exasperated at a succession of such heinous affronts, in spite of all the guests could say concerning the duty he owed to Philip, as his father and his sovereign, he vented his resentment in most bitter and taunting words, after which he left the hall and the kingdom, taking his mother with him, thus early showing his ungovernable temper and his fondness for wine. How often is it, that the private life of those whom the world calls great, would be a scandal to the meanest citizen! Here we see intemperance, debauchery, anger, malice, and disobedience to parents, in a family so renowned in the world: and a father and son, intoxicated with wine and rage, mutually reproaching each other: yet these are those whom the world calls "the great." They were, however, soon after reconciled.

One of the first feats of Alexander, was the breaking of a famous horse called Bucephalus —

for horses may be famous as well as men — which he did with great courage, address and agility. Whereon Philip shed tears of joy, embraced him, kissed his head, and said, “my son, seek a kingdom more worthy of thee, for Macedonia is below thy merit.” Animal courage and physical power were much esteemed, and almost worshipped by the ancients; but, though we should value them as great blessings, for which the possessor should be grateful to God and use them for his glory, yet they add nothing to the character of a Christian. Even Plato, a heathen philosopher, but who, we suppose, had some intercourse with the Jews, from whom he learnt something of the morality of the Bible, thought very differently from Philip on this subject, for when one of his scholars had shown uncommon skill in driving a chariot, while all applauded, Plato only sighed at the thought that all his teaching had been wasted on a youth who prided himself on being an expert coachman; and that his disciple was better suited to the office of an hostler than of a legislator. Our youth have not a Bucephalus to break, but they have their own passions to subdue; and when, by the assistance of divine grace, they are able to curb their own passions, they should think themselves much more happy, than though they were able to ride an unruly horse, for an inspired writer has said, “he that ruleth his spirit, is better than he who taketh a city.” One requires *moral* courage, which is the attribute of reason, and which assimilates us to the angels in heaven; while the other requires only

animal courage, which man shares with brute beasts. Alexander had a great affection for this horse, and built a city in honor of his memory, as he did another in honor of a dog, both of which were probably heroes in their way. Caligula, a Roman emperor did even more than this for his horse, named Incitatus; for he made him a consul, or governor, and built a marble palace for him. Men may be "without natural affection," and yet be great lovers of brutes.

It must be allowed, however, that Alexander was a youth of uncommon attainments and bravery. When he was only sixteen years of age he was appointed regent of Macedonia, during his father's absence; and his conduct manifested such prudence and courage, that he was afterwards employed in several military enterprises, in which he behaved with great honor to himself and singular satisfaction to Philip, whose life he had preserved by his resolute and seasonable interposition. In the battle of Cheronea, at the age of eighteen, he signalized himself by his great valor, and greatly contributed to the victory.

Philip commenced the slavery of Greece, which was completed by Alexander. Bribery and corruption caused the fall of Grecian liberty more than the valor of Philip or his son. In order to reconcile the Greeks to their servitude, Philip planned the conquest of Persia, well knowing that victory reconciles men to slavery, for, alas! it is found, even among nations bearing the Christian name, that men

had rather be victorious slaves than peaceful freemen, and, provided they can place the yoke on the necks of others, feel their own but little.

Philip made another great feast, on the occasion of marrying his daughter, in which the images of his wooden gods were carried in procession, and he had his own image representing him as a god, and surpassing all the others in magnificence, added to the number. Alas for him, a poor ignorant god, who could not foresee his own end, any more than the wooden blocks, for he was assassinated in that very procession, by Pausanius, the captain of his guard, for a grudge he entertained against him. Thus Philip fell by the sword, exemplifying the denunciation of our Saviour, when he said, "all they who take the sword shall perish by the sword." The death of Philip very much rejoiced the citizens of Athens, which had been subdued by him, who abandoned themselves to transports of immoderate joy at the news. Men will rejoice at the death of a tyrant and a conqueror, but the Christian religion forbids us to triumph over a fallen enemy, and commands us to pray for him, and to bless them that persecute us, to bless and curse not," and "not to let the sun go down upon our wrath," and to "abstain from all appearance of evil." It is strange that, after reading such texts, Christians can consent to follow the customs and example of the ignorant heathen, and celebrate victories and the anniversaries of them, by intemperate revelling.

CHAPTER II.

Insurrection of the conquered provinces Troubles in Greece.

Destruction of Thebes Alexander appointed Generalissimo of Greece Invasion of Persia Passage of the Granicus.

Alexander was twenty years old when his father was assassinated, and immediately succeeded to the crown. Darius, king of Persia, whom he was destined to dethrone, was crowned the same year. His first care was to solemnize the funeral obsequies of his father, and revenge his death.

Upon his accession to the throne, he saw himself surrounded with extreme dangers. The barbarous nations, against whom Philip had fought during his whole reign, and from whom he had made several conquests, which he had united to his crown, after having dethroned their natural kings, thought proper to take advantage of this juncture, in which a new prince who was but young, had ascended the throne, for recovering their liberty and uniting against the common usurper. Nor was he under less apprehension from Greece. Philip, though he had permitted the several cities and commonwealths to continue their ancient form of government, had, however, entirely changed it in reality, and made himself absolute master of them. Though he were absent, he never-

theless ruled in all assemblies : and not a single resolution was taken, but in subordination to his will. Though he had subdued all Greece, either by the terror of his arms or the secret machinations of policy, he had not had time sufficient to subject and accustom it to his power, but had left all things in it in great ferment and discord ; the mind of the vanquished not being yet calmed and moulded to subjection. Thus, we find the memory of the conqueror abhorred and detested, and at last, what is left to him of all his conquests, but a coffin and a shroud !

On the death of Philip, all the northern nations, whom the Greeks, in the pride of their heart, stigmatized as barbarians, endeavoured to recover their liberty, as did also Greece. Alexander followed the policy of his father, and accomplished by treachery what he could not do by arms. Among other things, he caused Attalus, one of the lieutenants of his father, of whom he was suspicious, to be assassinated. The more wicked and unprincipled a conqueror is, the more he is, generally, successful.

Having suppressed the rebellion of his northern provinces, Alexander marched into Greece, to rivet the shackles of slavery on that land, which boasted so much of its refinement, arms, and liberty. He took and entirely destroyed, the beautiful city of Thebes, so famous for its demi gods and heroes. So we see, that military prowess is no sure defence, and that the spoiler is often spoiled. Six thousand Thebans were

slain in the siege, and 30,000 were sold into slavery.

He was more lenient to Athens, which was the most famous of all the ancient cities for its literature, and, wishing for the applause of the Athenians, and to be well spoken of in their poems and histories, he spared their city. Thus we see, that the pen is, sometimes, a safeguard, when the sword has failed.

As soon as he had effectually smothered the reviving liberties of Greece, he summoned the supreme council, or states general, of the whole country, and obliged it to undertake the invasion of Persia, and to confer the supreme command of the army on himself, as it had before on his father, and the Greeks consented to leave their own happy country, to go in quest of conquests to add laurels to the brow of the tyrant who had enslaved them. There are two kinds of heroism, the heroism of action and the heroism of suffering. A Christian hero would sooner suffer death himself, than be made a tool in the hands of a tyrant, to inflict slavery and death on others.

When heroes have determined on war, it seems necessary that there should be some excuse for it. Men even in the most barbarous times, have always demanded some justification for waging war. But as Frederic the great, king of Prussia, once observed, "kings decide, make war, and leave it to some barbarous civilian to find out a cause for it." So it was in the present instance. Philip had determined

on the conquest of Persia, and Alexander, inspired by the same ambition, followed up the determination.

The real cause of the war was the love of praise, so far as Philip, Alexander and some of their principal generals were concerned. Many followed them for the sake of pay and plunder, many to escape the restraints which peace imposes on their conduct, and from the desire to give vent to their passions and indulge in the licentiousness of the camp. Others, doubtless, followed because they dare not refuse. The dangers of war were distant; the danger of refusal was present. Men fear present danger, more than distant, and many have engaged in war from sheer cowardice. Nearly the same principles are called into action in all wars. Were mankind governed by the spirit of the gospel, no nation would ever invade another's country.

The excuse given for this war was that Xerxes, 150 years before, had invaded Greece, and the excuse of Xerxes was, that the Greeks had burnt one of his cities. Thus wars, once begun, may continue until one or both parties are ruined, and each side find plausible excuses for their justification; and a whole nation is punished for the faults, real or pretended, of its ancestors. It was the gold of Persia which attracted the attention of the Greeks, and caused its overthrow, and the war which Xerxes had waged against Greece, more than a century before, was only the pretext.

Alexander having arrived in his hereditary kingdom, immediately took measures for the invasion of Persia. First of all, he had a great carousal. He had a tent raised, large enough to contain one hundred tables for his principal officers, and he feasted his soldiers besides. If it was indeed necessary to invade Persia and lay waste so fine a country, and destroy so many fine cities and so many lives, one would suppose, that it should be commenced with fasting and prayer, rather than with feasting and drinking, and that the soldiers should be clothed with sackcloth and ashes, rather than with splendid uniforms. The Persians, however, were of a different religion from the Greeks. Alexander might think that enough to excuse his rejoicing in the prospect of their destruction. But, alas! Christians destroy Christians and glory in it, with as little remorse as this pagan hero went forth to destroy the worshippers of fire, and plunder their property! But Christians say, that they are only the executioners of justice in waging war on their brother Christians! If they are indeed executioners, they should put on the dress suitable to those terrible ministers of death. We should be much surprised to see a public executioner dressed up like a harlequin and his dreadful work accompanied with music, dancing and carousing.

Before Alexander marched on this expedition, in order to attach his general officers to himself, he made them great presents, which, without doubt, were taken from the amount of taxes

imposed on his own subjects, or plundered from conquered countries, so that, whatever might be the booty which Alexander and his army might acquire in the expedition, his poor subjects who paid the taxes to support the armament were to reap no benefit. Such is the case in successful wars of the present times, the poor pay the expense and the rich get the plunder. Some of the generals, however, refused the crown-lands offered them by Alexander, having better hopes in Asia.

At length, Alexander having arranged all his affairs, set out for Asia in the beginning of the spring, with an army of 30,000 foot soldiers and 6,000 horse, a small army indeed, if compared with many others, both ancient and modern, but large for his little kingdom and the states of Greece, which, by this means, were deprived of 36,000 men who were, or might have been, heads of families, beside the great number of attendants on the army, which, in ancient times, were nearly as numerous as the army itself, of course leaving as great a number of females unprovided for; for, although many more followed them, very few ever returned. He crossed the Hellespont which separates European Asia, in galleys and flat-bottomed boats, and landed in Asia without opposition, in the year 334 before Christ, being 145 years after Xerxes had crossed the same strait with a million of men for the invasion of Europe. Arrived at the city of Lampsacus, he had resolved to destroy it, but was deterred by the wit of one of its

citizens, so that, in this case, "wisdom was better than weapons of war."

Having prepared for his expedition by a variety of superstitious ceremonies, to which he was much attached, he proceeded to Ilium, the ruins of ancient Troy, where he sacrificed to Minerva and to the heroes buried in the neighbourhood, particularly to Achilles and the ghost of Priam. He was a great admirer of the fierce Achilles, whose rage and valor had been so ably celebrated by Homer, that he envied him his good fortune in having such a poet to blazon his fame. The Christian seeks not the honor which cometh from man, but, like the truly great Howard, does good for the sake of pleasing God and benefitting mankind: but God is not pleased with the destruction of his creatures.

Hitherto Alexander had had no fighting, in which he delighted as much as a game cock or bull dog, who resembled him in nature; but the Christian child, would say in the words of Dr. Watts,

"Let dogs delight to bark and bite,
Since God hath made them so,
Let bears and lions growl and fight,
It is their nature too."

Christians are taught to love their enemies and not to destroy them, much less to destroy those who never injured them.

The invaders now arrived at the river Granicus, and were to fight their first battle; the

Persian army, consisting, according to the account of the Greeks, of 100,000 foot and 10,000 horse, opposing their passage. But these were raw troops, who had never been brought up amid blood and carnage, and, of course, could not, at once be brought to look upon them with composure, except a small body of mercenaries, who were ready to sell their blood to any purchaser, who fought only for pay, and who were therefore ready to run away when there was no hope of plunder, or to go over to the enemy. Nevertheless, these mercenary soldiers were generally men of great courage and discipline. They were murderers by profession, who made slaughter by wholesale their trade, by which they got their bread, and they gave Alexander more trouble than any other of his opponents, principally, perhaps, because he showed them no quarter. They, however, composed but a small part of the Persian armies. It was not wonderful, therefore, that Alexander gained the victory.

Here we see a war of offence and a war of defence. If Alexander was right in attacking Persia, the Persians were wrong to oppose him. If the Persians were right in defending their country, it was wrong in Alexander to invade it; for it is highly absurd, to suppose that both sides were right. That the gospel does not allow of any war of offence, revenge, or retaliation is certain, for it says, "recompense to no man evil for evil." "Avenge not yourselves, neither give place unto wrath, for it is written,

vengeance is mine, and I will repay, saith the Lord." "See that no man render evil for evil unto any man." "Follow peace with *all* men." These passages forbid what is called justifiable war, and of course wars of conquest, which few in this enlightened age are so absurd as to attempt to justify; but all wars are now justified on the score of self-defence, but the gospel opens us the true origin of war, when it says, "From whence come wars and fightings among you, come they not hence, even from your lusts, which war in your members?" Yes, whatever may be the pretext for war, it originates in ambition, avarice, revenge, and other vile and sinful passions. Many good people doubt whether the gospel allows even defensive war, and that it is our duty not to resist evil, but to put our trust in God. However this may be, it is certain that, if offensive war were to cease, defensive war would cease also.

Alexander with his forces crossed the river, which was not deep, in spite of the Persians, and after having, himself, performed prodigies of valor, and having very nearly lost his own life, which was saved by Clitus, one of his generals, he put the Persian horse to flight. When he came to attack the foot soldiers, he found among them a body of Greeks in the employment of Darius, the king of Persia, advantageously posted on a rising ground, who opposed him with great valor, being unable to escape from his cavalry, and fearing that they should be cruelly treated if taken. Here we

find Greeks fighting against Greeks, and men of the same language, the same religion and the same country, eagerly spilling each other's blood. But these were poor, benighted heathens, who had never had the gospel to teach them any better. Would any one believe, that Christians, the lambs of Christ's flock, the followers of the meek and lowly Jesus, would do the same? Alas, even in Christendom, there are men who are not ashamed to defend such conduct, and to hire themselves out, as assassins, to any one who will pay them to cut the throats of their brethren, without regard to the justice of the cause in which they are engaged, provided only that there has been a declaration of war. I do not say, that such men are Christians indeed, but the church of Christ has never, since the first ages, given her testimony against the practice, and many a Christian writer has related instances of it, not only without rebuke, but, in such a manner, as would leave the reader to suppose that he approves of it. Even the benevolent Fenelon, in his *Telemachus*, intimates to the king of France, that it is expedient to send his young officers abroad, to fight in a foreign service, when France itself should be at peace. All this body of Greeks were killed, except about 200, whom Alexander reduced to slavery. The Persians lost, in the whole, 20,000 foot and 2,500 horse, while the invaders lost in the whole but 115 men, according to the account of the Macedonians. Alexander himself commanded the horse, and Parmenio the in-

fantry. The king took a great deal of spoil, a part of which he sent to his mother, and a part to the different states of Greece to conciliate their favor.

CHAPTER III.

Submission of Sardis and other cities..... Alexander cuts the Gordian knot Takes cold by bathing in the river Cydnus Battle of Issus.

Sardis surrendered to the conqueror without resistance. This ancient city had been burnt by the Athenians just two centuries before, which caused the invasion of Greece by Xerxes. It was of little consequence to the inhabitants what king they lived under. In either case, they must be slaves ; and it is a matter of wonder, that men are so infatuated, as to fight for one tyrant against another, when they have nothing to lose which they can call their own, except their lives. It is strange that they so willingly expose themselves when nothing is to be gained. But men have always been so educated, and children, in despotic countries, are early taught, that it is a duty to fight for their king, no matter what the cause of the war may be. The Bible-class scholar will recollect that Sardis was

afterwards the place of one of the seven churches of Asia mentioned in Revelations.

From Sardis Alexander marched to Ephesus, where St. Paul preached, as is mentioned in the 19th chapter of Acts, and where was another of the seven churches of Asia mentioned in Revelations. Here the king worshipped the image of the goddess Diana, said by the heathens to have fallen down from Jupiter, but, if all be true which was said of that image, Jupiter was a very poor carver. In heathen mythology Diana was the daughter of Jupiter, representing the moon, and was the goddess of hunting and archery, and was often represented by heathen poets as taking sides in war, and was famous for her chastity. Fabulous history is always opposite to the truth. The women of the present day, who follow the camp, are commonly of quite a contrary character, and a warlike woman is an anomaly in nature, better represented by the furies, than by a goddess. The famous temple of Ephesus, as I have before stated, was burnt on the very day on which our hero was born. The Ephesians had now began to rebuild it, and Alexander offered to pay the whole expense, provided they would put no inscription on the temple but his name, for he was insatiably greedy of every kind of praise. Thus we see, that the love of glory, which is the same thing as the love of being talked about could induce one man to burn a temple and another to rebuild it. Can that be a motive suitable for a Christian, which can produce

such opposite effects? The Ephesians, not being willing to consent to Alexander's proposal, and afraid to refuse him, had recourse to artful flattery for an evasion. They told him, that it was inconsistent for one god to erect monuments to another, with which gross flattery the hero was satisfied. And this is the man whom the world calls the great! A child would hardly have given up its play-thing on so weak a pretence.

Before Alexander left Ephesus, the deputies of Tralles and Magnesia waited upon him with the keys of those cities, for they had only to pass from one master to another. But Miletus, the city at which St. Paul took his affectionate leave of the elders of the church of Ephesus, previous to his going up to Jerusalem — made a vigorous defence, but, after having often repulsed the assailants, it capitulated, for fear of being taken by storm. The soldiers and inhabitants were spared, but the conqueror sold all the foreigners whom he found in the city into slavery. No crime is alleged against the foreigners why they should be reduced to slavery, but conquerors do as they please. War and slavery are monsters of the same family, but war is the oldest. Were it not for war there would be no slavery, and both are equally inconsistent with the precepts of our Saviour, who has commanded us to "do to others as we would that others should do to us," and to "do good unto *all* men as we have opportunity;"

precepts totally incompatible with war and slavery.

Alexander next marched into Caria, in order to lay siege to Halicarnassus. This city was extremely difficult of access, had been strongly fortified, and was defended by a very brave and numerous garrison, with Memnon, a Greek, the chief general of Darius at its head. They burnt the engines and battering rams of Alexander, and, when the assailants had battered down one wall, with great loss of men, they found another had been built up behind it; so that the defenders were able, from their high towers, to shoot arrows against the enemy and destroy great numbers of them. Memnon, finding that he could not much longer hold out, took his army and the inhabitants, with their riches, on board his fleet and departed, leaving only the citadel well stored with provisions with some brave soldiers. Alexander, deprived of his plunder, destroyed the city and besieged the citadel and marched off with the remainder of his soldiers. In what does the hero here differ from a highway man. The inhabitants of Halicarnassus had never injured him. It is true, they were brave and warlike, and probably had served other cities as Alexander served them, but this is no excuse for him, who made war upon them for his own fame and for plunder. It is strange, that men will praise such characters. They hang a single robber, but, when a man robs a nation, he is called a god.

After these exploits, many of the kings and

petty princes of Asia Minor submitted to the hero without fighting. Before he went into winter quarters, he allowed all his soldiers who had been married the year before, to return to Macedonia and spend the winter with their wives, a practice conformable to the law of Moses, (Deut. 24 : 5.) and which Aristotle probably learned from some Jew, and recommended to his pupil. It does not appear, that the Greeks were allowed the same privilege, and, it is probable that many a Macedonian bride had become a widow only to add praise to the name of Alexander. Whilst he was busily preparing for the next campaign, an attempt was made upon his life by the treachery and corruption of an officer of his army, but it was discovered and prevented from taking effect.

The campaign opened very early, and leaving the sea coast, which had submitted to him, he marched into the interior ; and, having settled the affairs of Cilicia and Pamphylia, he marched to Celenæ, a city of Phrygia, which capitulated after sixty days. Thence he marched to Gordian, the capital of Phrygia, where he desired to see the famous Gordian knot, which fastened the yoke of a chariot to the beam ; and one of the oracles had predicted, that the man who should untie that knot, would conquer Asia. Alexander tried to untie the knot, but could not do it ; and he cut it with his sword. This was called a great exploit ; because it was done by a hero with a sword, but, if a common sailor should cut a knot with his jack knife, because

he could not undo it, he would be called a great lubber by his ship-mates, and, if on board a man of war, would run the risk of getting a dozen lashes into the bargain. "There is but a step from the sublime to the ridiculous," said Bonaparte.

Darius began to perceive his danger, and set out to defend his empire in person, and Memnon advised him to attack Macedonia and thus render evil for evil. This would have brought on the Macedonians similar evils to what they were inflicting on the Persians, and the Macedonians would be acting on the defensive, and the Persians would have been called the aggressors. Thus war, from being defensive, often becomes offensive; and it is difficult to reconcile either with the precepts of the gospel, according to the texts already quoted. But this plan of Darius was defeated by the death of Memnon.

From Gordian, Alexander marched into Paphlagonia and Cappadocia, and passed through a very dangerous defile, where only four soldiers could march abreast, from which the Persians, left to defend it, fled in a panic; and the invaders reached Tarsus, the birth-place of St. Paul, just as the Persians were setting fire to it. Here Alexander, while covered with sweat and dust, plunged into the river Cydnus, remarkable for its coldness, and was so suddenly chilled that his life was despaired of. He urged the physicians to attempt a speedy, though violent cure, for he said, that "he did not so much

wish to live, as to fight." A speech more becoming a wild beast than a man.

From this sickness he was recovered by the bold and violent prescription of his physician, who saved the king's life at the risk of his own, for, if the hero had died from the effects of the medicine or from the want of it, his death would have been attributed to a bribe of 1000 talents, which Darius had offered to whomsoever should destroy Alexander, and which was known to him before he took the medicine. This conduct of Darius is justly detested by all men, but open violence is no more justified by the gospel, than secret treachery. Earth makes distinctions which heaven rejects, and he who murders by the sword, will find no more favour with God, than he who murders by poison.

In the mean time, Darius was marching to meet Alexander with a vast army of his slaves, badly armed and disciplined, but gorgeously apparelled : and he thought to conquer by his very numbers. But, his gold was but a bribe to the enemy to fight for it, while his own soldiers had nothing to fight for, but to support a despot. A Greek in his army, counselled him to take the gold off from his soldiers and with it hire other soldiers to fight for him. With that gold, he could have hired Greeks to fight against Greeks, for then, as now, men could be hired for money to fight, even against their own countrymen. But Darius, trusting to his numbers and inflated with pride, rejected this counsel and ordered the man who gave it

to immediate execution. How could such a despot expect to have faithful friends? Thus Darius rushed on his own ruin, and, instead of awaiting the enemy in the plains of Assyria, where he was encamped, and where his vast body of cavalry could have acted to advantage, he went to meet Alexander in the mountains, where his numbers could be of no use to him.

Darius began his march like a procession after a victory, with a long train of princesses, concubines, women, eunuchs, and domestics of both sexes, beside which, he had an army of 600,000 men gorgeously clothed and equipped, among which were 30,000 Greek mercenaries, who were willing to cut the throats of their countrymen for gold, or the love of praise, a passion in itself as mean and as selfish as avarice, and as contrary to the precepts of the gospel. These Greeks warned him of his danger of going to meet the invaders in the mountains. This wise advice he rejected, for he seems to have been bent on his destruction. According to an ancient proverb, "whom God determines to destroy he first infatuates." He however, sent his treasures to Damascus, but retained his retinue and pursued his march.

Alexander was not less anxious to meet Darius, and the armies met near Issus. Having set the battle in array, he made a speech to his army, addressing each part according to that lust or passion for which it was distinguished, and from which the apostle informs us wars and fightings come. He addressed himself to the

love of praise and of money in the Macedonians ; to the passion of hatred and revenge in the Greeks against the Persians, because 150 years before they had invaded Greece ; to the Illyrians, Thracians, and other barbarous nations in his pay, he promised the rich plunder and fertile fields of the Persians, instead of the barren and icy mountains from which they came.

The fight then began. The invaders had to cross a small rivulet, in order to attack the Persians. Alexander longed for nothing so much as to kill Darius with his own hand, but Darius fled from the battle, and most of the Persians followed him. The Greek mercenaries in his pay fought more bravely against their own countrymen, and the battle was for some time doubtful, but, at length, the mercenaries retired in good order, and a great proportion of them saved themselves, 8000 of whom, marching to the sea coast, siezed the vessels they found there and returned to Greece. Darius left his heavy chariot and fled, first on foot and then on horseback. Alexander tired of pursuing him returned and captured the Persian camp, where he made prisoners of the whole family of Darius. The invaders lost but few men according to their own account, though vast numbers of the Persians fell. Alexander himself was slightly wounded.

The victor made a great feast to his officers the same night, during which they were surprised by the great wailing and lamentations of the mother and wife and other ladies belonging

to the court of Darius, who were in a neighbouring tent, and who had just heard that Darius had been killed, which was not the case. It is said, that, on this occasion Alexander shed tears. This may be true, he might have been naturally humane and compassionate, and, had not the love of glory led him astray, he might have been a blessing, instead of a curse, to the age he lived in. It is true, that he treated the captives with great moderation and kindness, for he had not yet acquired that brutal ferocity which a long course of blood-shed and carnage naturally inspires.

The praise so freely bestowed on Alexander for his humane treatment of the family of Darius, always appeared to me to be a disgrace cast on the military profession. Is the highwayman to be honored if he spares the life of the traveller, or the midnight robber for not burning the house he has plundered? Was it to be expected, that these ladies, whose only crime was the love they bore to an unfortunate father, son, and husband, was to be subjected to the brutal lust of the conqueror, and, after having been treated with indignities worse than death, be abandoned to a lawless soldiery. How black must be that character, whose abstinence from such crimes is reckoned as a virtue! I allow that this forbearance was singular; and that what are called the rights of victory, allow of the most horrid and unnameable crimes. "Beauty and booty" is often the watch-word with the soldier, but, when we praise a man for not acting like

a scoundrel, we pay but a small compliment to his general character, or our own sense of virtue. If Alexander must have been a conqueror in order to obtain the praise of the world, he need not have warred with women. If he had sent to Darius his wife and family, it would not have dimmed his glory. But it is said that reasons of state might have prevented this line of conduct. I know, that reasons of state are often brought forward to excuse cruelty and villainy, but, if reasons of state will excuse his cruelty in keeping these ladies in captivity, it might have been reasons of state which made him so lenient and forbearing. What then becomes of his wonderful virtue?

CHAPTER IV.

Siege of Tyre.

Immense treasures fell into the hands of Alexander, with which he could hire as many soldiers as he wanted. With money he could get men and with men he could get money. Most of the cities of Syria surrendered at the approach of the conqueror, many of which were glad of the opportunity of throwing off the Persian yoke, for, when a city or a kingdom is

conquered, it often weakens the conqueror by taking the first opportunity to rebel.

The famous city of Tyre, however, trusting to its strong position and high walls, held out against the invaders, for it was independent of the king of Persia. Alexander had asked only the permission to enter their walls to sacrifice to the Tyrian Hercules, but the Tyrians had no confidence in his faith and refused him. Nevertheless, when he advanced towards the city to subdue it, the Tyrians sent out an embassy with presents for him and refreshments for his army. They said they were willing to have him for their friend, but not for their master. A man of a truly great mind would have admired the conduct and the answer of the Tyrians; but our hero had rather be famous for his conquests than for his justice or humanity, and resolved to conquer the city. This shows that, if mankind praise only those actions which are truly great and good, those who love praise would perform such actions to obtain it. But alas! the world has praised power and might more than it has the right use of them, and thus those who love glory have been the scourges of their race. But the Bible teaches us, that "righteousness exalteth a nation, but sin, is a reproach to any people."

Tyre is often mentioned in the Bible. It was situated on an island of the sea, half a mile from the main land, and surrounded by a strong wall 150 feet high. Carthage was a colony of Tyre, and was, at this time, a great nation, and

offered to assist in resisting the invader. Every preparation was made to repel the assault. It was in vain, for God had decreed the fall of Tyre, and used Alexander as the means. Tyre had never injured him, but, as he had determined on conquering all the world, whether friends or enemies, and to carry blood-shed and desolation wherever he was resisted, he was unwilling to leave Tyre her liberty. If he could conquer Tyre and obtain her fleet, he thought he could subdue Cyprus and Egypt also, which he was determined to do, though he had nothing to reproach them with. Hence it appears, that it was the love of conquest and not the desire to avenge Greece which had induced him to invade Asia. The ostensible causes of war are seldom the real causes, which are kept secret in the hearts of kings and statesmen. Napoleon imitated the conduct of Alexander, for he invaded Malta, though at peace with him, to facilitate his invasion of Egypt, though, at the same time, he was professing peace and amity to the Turkish government, and men called Christian have applauded him for it.

Alexander had a difficult task to subdue Tyre, and finding it would be an arduous work was desirous to come to terms with the Tyrians, for which reason he sent them ambassadors, whom they basely murdered. They probably justified themselves on the principle of retaliation and revenge, a principle from which all those wars which are called justifiable proceed ; but

which is entirely contrary to the principles of the gospel. Thus we see that, even in the most justifiable wars, unjustifiable means are resorted to, and it may be safely said there was never yet a war carried on, which did not violate the principles of the gospel on both sides. This vile conduct of the Tyrians enraged Alexander, and he set about the work of destruction in good earnest, and undertook to carry a vast mole, or wharf, from the main land, the materials of which were furnished from the ruins of Old Tyre, on the continent, and the lofty cedars of Lebanon. This was a stupendous work, and caused great labor and fatigue to his soldiers, but what will not men do to destroy their fellow creatures, when they are blinded by revenge and a love of glory?

The Tyrians opposed this work with all their might, sending boats to annoy the besiegers with sling-stones, arrows, and darts. The assailants then raised great towers of wood to defend their works, but they were burnt by the fire ships sent by the Tyrians. When the mole was nearly completed, there arose a great storm and overwhelmed it, so that a great part of it was washed away or sunk. Alexander now debated with himself, whether he should not raise the siege, but a superior Power, whose instrument he was, though he did not know nor acknowledge Him, had decreed the fall of Tyre.

Alexander, having money enough, could hire as many gallies and soldiers as he desired, and determined to attack Tyre by sea. Many sailors

who had been fighting for Darius, now joined the invader with their gallies and 4,000 fresh troops came over from Greece to fight for him. The fleet being ready, Alexander made an attack by sea, which diverted the attention of the besieged, while the army carried on the mole, which was, at length, completed, and towers were erected with warlike engines on them; and battering rams were brought against the walls.

At this critical juncture, the Carthaginians sent ambassadors to Tyre, to inform them that they could send them no succor, being engaged themselves in a war at home. The Tyrians, being yet masters of the sea, sent their women and children and precious effects to Carthage, and fearing their brazen god, Apollo, would desert to the invaders, they chained his statue to the altar of Hercules. When Jehovah departs from a nation, it is given over to destruction, therefore our greatest safety lies in doing such things as are well pleasing in his sight, for his protection is better than walls of brass, but the true God had given up Tyre to be destroyed, and her brazen divinity could not save her.

After almost incredible hardships and great loss of lives on both sides, Tyre was, at length, taken. The conqueror gave orders for killing all the inhabitants, except such as fled to the temples, and those who were only old men and children. But 2000 men remaining after the soldiers had been glutted with slaughter, the

hero had as many crosses erected on the sea shore and ordered these brave men to be crucified — a vast labour for the victorious army, and a horrid instance of barbarity. The other prisoners amounted to 30,000, which, both natives and strangers, were sold into perpetual slavery. Some say, the brave are never cruel. Where were there ever braver men than Alexander and his army? and when did conquerors ever display more cold blooded barbarity and cruelty, equalled only by the most ferocious savages of the American wilderness? Yet Alexander is called “the great,” and his soldiers heroes!

Thus fell Tyre, according to the prophecies recorded in the word of God, see Ezekiel 26, 27, 28 chapters. Tyre had rejoiced at the fall of Jerusalem, and had bought the prisoners which were sold. Therefore the Lord said to Ezekiel, “Son of man, because that Tyrus hath said against Jerusalem, ‘Aha! she is broken that was the gates of the people: she is turned unto me, I shall be replenished now she is laid waste,’ therefore, thus saith the Lord God, Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up, and they shall destroy the walls of Tyrus and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God, and it shall become a spoil

to the nations." (Ezek. 26 : 2-5.) This prophecy has been literally accomplished, for though Alexander, after he had utterly destroyed the city, recolonized it again, and boasted that he was the founder of a city which he had destroyed, yet it lay in comparative obscurity for seventy years, according to the prophecy related in Isaiah, 23d chapter, in which the fall of Tyre is predicted. This, "the Lord of hosts hath purposed, to stain the pride of all glory, and to bring into contempt all the honorable of the earth," (verse 9th.) "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years, shall Tyre sing as an harlot," (verse 15.) Tyre is now but a fishing village — "a place for spreading of nets in the midst of the sea."

CHAPTER V.

Jerusalem saved by pacific measures.....Prophecies of Daniel relating to Alexander.

Darius now sought to make terms with Alexander, and offered him a large part of his empire, together with immense sums of money, but he little thought whom he had to deal with.

Great conquerors value money only as the means of conquest. Alexander had already money enough, it was fame and praise that he coveted, a passion more insatiable than avarice. He was determined, therefore, to plunder Darius of all his remaining wealth, and to take his kingdom from him likewise, and to kill or reduce him to slavery : not because Darius had ever injured him, but to get praise. How strange that men in their senses should applaud such wicked robberies, as contrary to common honesty, as they are to the word of God !

From Tyre, Alexander marched to Jerusalem, determined to destroy it because the Jews did not send him provisions while he was besieging Tyre, as the Samaritans had done. In this imminent danger, Jaddua the high priest, seeing himself exposed with all the inhabitants to the wrath of the conqueror, had recourse to the protection of the Almighty, gave orders for the offering up of public prayers to implore his assistance, and made sacrifices. And when Alexander approached the city, he caused flowers to be scattered in the streets, and set open the gates, and went in his pontifical robes, with all the priests, dressed also in their sacred vestments, and all the rest of the citizens clothed in white, to meet him. The Syrians and Phœnicians who were in his army were persuaded that his wrath was so great, that he would certainly punish the high priest after an exemplary manner, and destroy the city. Alexander was struck at the sight of the high priest, in

whose mitre on his forehead a golden plate was fixed, on which the name of God was written. The moment the king perceived the high priest, he advanced towards him with an air of the most profound respect, bowed his body, adored the august name upon his front, and saluted him who wore it with religious veneration. All the spectators were seized with inexpressible surprise, they could scarcely believe their own eyes, and did not know how to account for a sight so contrary to their expectations.

Parmenio was much astonished, and asked the king for an explanation, who said, that he had seen, in a dream, while at home, this very man, inviting him to cross the Hellespont, and assuring him that God would give him the victory over the Persians, and that the moment he saw him, he knew him to be the same man. Having thus answered Parmenio, he embraced the high priest and all his brethren, and walking in the midst of them, he arrived at Jerusalem, where he caused sacrifices to be offered to God in the temple, after the manner prescribed by the high priest, who showed him the prophecies of Daniel which predicted him.

Among the many wonderful prophecies of Daniel concerning the empire of the world, I shall select only those which have a particular bearing on the destinies of the hero, for, though I might use the others to great advantage in this place, it would take up too much room, and make my book too large for a Sabbath-school library, I should, however, advise the reader to

consult the whole book of Daniel with Scott's commentaries.

In the first chapter of Daniel, he says, "I saw in my vision by night, and behold the four winds of heaven strove upon the great sea, and four great beasts came up, one diverse from another," (verse 2, 3.) This represents the origin of the four great empires which were to govern the ancient world. A dreadful, but too real image, for empires rise out of noise and confusion, they subsist in blood and slaughter, they exercise their power with violence and cruelty, they think it glorious to carry ruin and desolation into all places, but yet, in spite of their utmost efforts, they are subject to continual vicissitudes and unforeseen destruction.

The prophet then relates more particularly the character of each of these empires. "The first was like a lion and had eagle's wings, I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it," (verse 4.) This was the Chaldean empire. "And behold another beast, a second like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it, and they said thus unto it, arise devour much flesh," (verse 5.) This was the empire of the Medes and Persians. "After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given unto it," (verse 6.)

This is the emblem of the Grecian or Macedonian empire erected by Alexander. The leopard being very swift and fierce, represented the ferocious character of its founder. The wings represented the swiftness with which he moved, and the four heads the four kingdoms into which his empire was divided after his death, viz. Egypt, Syria, Macedonia, and Thrace. These were the four heads of the beasts; and dominion was given to them until this empire was destroyed by the Roman empire, represented by the "fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth," (verse 7.)

The character and success of Alexander are more particularly foretold in the 8th chapter of Daniel, 3d verse, and following, "Behold there stood, before the river, a ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing northward and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great." The kingdom of Media and Persia, before represented by a voracious bear, was, on this occasion, shown to Daniel, under the form of a ram with two horns, which signified the joint power of the Medes and Persians forming one monarchy. It was usual for the kings of Persia to wear a diadem like a ram's head, made of gold, and it is said, that rams' heads with horns one higher than

the other, are still to be seen on the ruins of Persepolis. Persia lay to the east of Babylon, and the kings extended their conquests westward as far as the *Ægean* sea, to the north and west as far as the *Caspian* and *Euxine* sea, and to the south and south-west they conquered Egypt and several of the adjacent regions.

The prophet continues, "and, as I was considering, behold an he-goat came from the west on the face of the whole earth, and touched not the ground, and the goat had a notable horn between his eyes, and he came to the ram that had two horns, which I had seen standing before the river, and ran upon him in the fury of his power. And I saw him come close to the ram, and he was moved with choler against him, and smote the ram and brake his two horns, and there was no power in the ram to stand before him; but he cast him down to the ground and stamped upon him, and there was none to deliver out of his hand. Therefore the he-goat waxed very great, and when he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven." By the he-goat, typified the kingdom of Macedonia, which had been settled by Greeks, who, when they went to settle there, followed a flock of goats, as they had been directed by an oracle, and for that reason they called their chief city *Ægeæ* or goat's town, and they had a goat painted on their standards. The rapidity of Alexander's conquests, which in the other vision, was represented by wings, is what is here meant

by the goat's not touching the ground. But the great horn was broken, which foretold the sudden death of Alexander; and four notable ones came up in its room, which relates, like the four heads of the leopard in the other vision, to the four kingdoms into which his empire should be divided after his death. The remainder of this chapter of Daniel relates to the successors of Alexander.

The king was very much enraptured when he heard these great promises; I therefore conclude, that he could not have understood them altogether, for, though they promised him great success, it was to be of short continuance, for the great horn was to be broken, and, in the room of it, were to come up four notable horns. But, as he was yet young, he might have expected to have four sons to be his successors to the great empire he was to acquire, which would be enough to give to each a "notable" kingdom.

However this might have been, he was very much pleased with the Jews, and bade them ask what favor they would. Their answer was, that they requested to live according to the laws which their ancestors had left them, and to be exempted every seventh year from their usual tribute, as, according to their laws, they were directed to let their land lay fallow every seventh year, that it should enjoy its Sabbath. Alexander not only granted their request, but extended the same privileges to all the Jews who lived in Babylonia and Media,

and said further, that, if any of them should be willing to serve under him, he would give them leave to follow their own way of worship. Upon which offer, great numbers enlisted.

I will close this chapter with two reflections.

First. God can defend his people without the aid of the sword. "He has the hearts of all men in his hand, and can turn them whithersoever he will, even as the rivers of water are turned." The same God who could preserve Daniel in the lions' den, and the three children in the fiery furnace, can also preserve nations. Christians are too apt to forget the providence of God, and act as though every thing depended on second causes. Let them do his will, and they need "not fear what man can do to them."

Second. After all the boasting of conquerors, they are but the instruments in the hands of God, to accomplish his purposes—the rods of his anger, which, after he has used, he breaks and casts into the fire. When God sees fit to punish the nations, he generally uses the worst men for that purpose. He has only to take off his restraints from their ferocious natures, and, like wild beasts, they fall upon God's enemies and tear them to pieces. He can open the gates of brass and overturn the counsels of Achitophel, and he can in mercy restrain his wrath, when he has punished his children for their sins.

CHAPTER VI.

Alexander takes Gaza and invades Egypt.... Visits the temple of Jupiter-Ammon.

Alexander left Jerusalem to invade Egypt, and immediately marched to Gaza, which he found defended by a strong garrison, under the command of Betis, one of Darius's generals, who was determined to defend it to the last extremity; and Alexander was two months before he was able to take it. Exasperated at its holding out so long, and his receiving two wounds, he was resolved to treat the governor, the inhabitants, and the soldiers with a savage barbarity, for he cut 10,000 men to pieces, and sold all the rest, with their wives and children, for slaves. When Betis, who was taken prisoner, was brought before our hero, fired with an insolent joy, he said to him, "Betis, thou shalt die the death thou desirest. Prepare, therefore, to suffer all those torments which revenge can invent." Betis, looking on the king not only with a firm but a haughty air, did not make the least reply to his menaces, at which the hero, more enraged than before at his disdainful silence, "Observe," said he, "I beseech you, that dumb arrogance. Has he bended the knee? Has he spoken but one submissive word? But I will conquer this

obstinate silence, and will force groans from him if I can draw nothing else." Upon which he ordered a hole to be made through his heels, when a rope being put through them and this being tied to a chariot, he ordered his soldiers to drag Betis round the city till he died. He boasted his having, on this occasion, imitated Achilles, who, as Homer relates, caused the dead body of Hector to be dragged round the walls of Troy.

Here we see the manner in which one hero can treat another. It shows us also the baleful effects which Homer's poems had on the mind of Alexander; and the relation of the heroic achievements of Alexander himself are likely to have the same effect on others, when the poison is not accompanied with an antidote.

As soon as the king had ended the siege of Gaza, he marched to Pelusium, where a great number of Egyptians had assembled to recognize him for their sovereign; for the hatred these people bore the Persians, by whom they had been conquered, was so great, that they valued very little who should be their king, provided they could meet with a hero to rescue them from the insolence and indignity with which both they and their religion were treated by the Persians, so that Alexander easily subdued all Egypt.

At Memphis, our hero formed the design of visiting the temple of Jupiter-Ammon, which was situated amid the sandy deserts of Lybia, and twelve days' journey from Memphis. Ham,

the son of Noah, first peopled Egypt after the flood, which is therefore called in scripture "the land of Ham." When idolatry began to gain ground in the world, and the descendants of Ham had extended their settlements to the few fertile spots in Lybia, he became the chief deity of these two countries, under the name of Ammon. A temple was built to his honor, on an oasis, a small fertile spot in the midst of a desert of sand, like an island in the ocean, which was about six miles wide. The Greeks called him Jupiter, and, in process of time, his two names were joined, and he was called Jupiter-Ammon.

Alexander, having read in Homer and other fabulous authors, that most of their heroes were represented as sons of some god; and as he wished, in every thing, to conform to what was written in the poems of Homer, which he took for his bible; and, as he had set out to be a hero, he took a fancy to be thought the son of that sheep-headed god Jupiter-Ammon, whose image was carved with a ram's head instead of a man's.

No one attempted to dissuade him, for, puffed up with his victories, he was above advice, and had the vanity and weakness to think, that he was more than mortal. The very difficulty and danger of undertaking a long journey over deserts of burning sand, with a large army, seemed to inspire him with a desire to accomplish it, especially as he could not so well get himself owned by the god as his son, without

paying his personal respects, with a great retinue, to him, in his temple.

He commenced his journey by sailing down the river Nile to the sea, where, finding a good situation for a city, and wishing to build one which should be called by his name, he ordered one to be laid out there, which still bears his name, and has done him more honor than all the victories he ever gained, for Alexandria is still a place of great wealth and commerce, and he is better known as its founder than he is as the victor at Issus and Arbela. When men can get honor by doing such things, it is wonderful that they do not prefer the building of a city to the destruction of one.

Alexander had to go a journey of about 250 miles to the temple of Jupiter-Ammon, and most of the way through sandy deserts. The soldiers were patient enough for the first two days of the march, before they arrived at the vast and dreary solitudes of shifting sand; but, as soon as they found themselves in extensive plains covered with sands which sunk under their feet, they began to complain. Surrounded as with the sea, they gazed around as far as their sight could extend, to discover, if possible, some place which was inhabited, but all in vain, for they could not perceive so much as a single tree. To increase their calamity, the water they had brought, in their goat skins upon camels, now failed; and there was not a single drop in all that sandy desert. They were therefore reduced to the sad condition of dying,

almost with thirst; not to mention the danger they were in, every moment, of being buried under mountains of the drifting sand, which were sometimes raised suddenly by the winds, and which had formerly destroyed 50,000 of the troops of Cambyses. It is related by the superstitious writers of antiquity, that crows conducted them to the temple, and that their thirst was relieved, in the last extremity, by a sudden shower of rain. After being several days in crossing the desert, at last, they arrived at the temple.

The image which was worshipped in this temple, was made of emeralds and other precious stones, and from the head to the navel resembled a ram, as is said by Quintius Curtius. But probably his head only was like a ram, for he would have been a queer looking god, to have been full one half sheep. The king having come into the temple, where was also a famous oracle, the senior priest declared him to be the son of the said god. Alexander accepted this declaration with joy; and acknowledged Jupiter-Ammon as his father. He asked the priest whether his father Jupiter had not allotted him the empire of the whole world? To which the priest, who was as much a flatterer as the hero was vain-glorious, answered, that he should be monarch of the universe. Having ended his sacrifice, he offered magnificent presents to the god, and, of course, did not forget the priests, who had flattered him so highly.

Swelled with the splendid title of the son of

Jupiter, and fancying himself raised above the human species, the hero returned from his journey as from a triumph. From that time, in all his letters, his orders, and decrees, he always wrote in the following style: "Alexander, king, son of Jupiter-Ammon."

What a ridiculous farce was here acted by the great hero! which shows that a man may be a conqueror with very little common sense. What have we seen in Alexander which would bring him into comparison with a Newton, a Locke, an Edwards, or a Howard. Where we could find one Newton, we could find a thousand Alexanders. But there is this difference, that happily there can be only one Alexander at a time. Conquerors must be solitary, for they interfere with one another, while the greater the number of philosophers and philanthropists there are in the world at one time, the greater is each, for they assist one another.

CHAPTER VII.

Alexander pursues Darius Battle of Arbela Capture of
Babylon, Susa and Persepolis Death of Darius.

Having settled the affairs of his new conquest in Egypt, Alexander marched his army once more against Darius, who had endeavored to make peace with the invader, but found nothing left for him but death or submission, though he had never given the hero any cause of offence before he invaded Persia. The invaders passed the great river Tigris by fording, which shows that what is called a great river in Asia, would only be called a rivulet in America. It is said that Darius again attempted to rid himself of his enemy by poison or assassination. When we hear these things related by an enemy, we should be slow to believe them, for all kinds of stratagems, deceptions and falsehoods are allowed in war, and it is not unlikely that Alexander caused these reports to be circulated, in order to justify his cruelty to Darius. He who lies adroitly against an enemy, is often considered as great a patriot as he who fights bravely, and if any one of the same party attempts to refute the falsehood, he is called an enemy to his country. It must be remembered, that our accounts of the invasion and conquest of Persia,

all come from the invaders and not from the Persians.

Darius, however, though he had been twice unsuccessful in his pacific overtures, again attempted to conciliate Alexander, but the hero was determined on the destruction of his prey, which he saw could not escape him, and he ordered Darius to be told that "the world would not permit two suns nor two sovereigns. Let him therefore choose, either to surrender to me to-day, or fight me to-morrow." Was this true greatness, or was it pride? Is it an example for a Christian youth to follow? Our Saviour said, "Blessed are the poor in spirit." "Blessed are the meek." "Blessed are the merciful." "Blessed are the peacemakers." But the world blesses a character as opposite to this, as darkness is to light.

The army of Darius was drawn up in battle array, on a plain at no great distance from the city of Arbela, whither Alexander marched to fight him, but encamped for the night in the same order in which he marched, and sent for a fortune-teller, to learn of him what should happen on the morrow, for he was very superstitious. The Persian army remained under arms all night, and were consequently very weary before day. It was ten times as great as Alexander's, but they were chiefly raw recruits and undisciplined, forced into the service against their will, and ready to run away on the first attack, except a body of Greek mercenaries, whom Darius had hired to cut the throats of their countrymen. Alexander was again victorious, and Darius

barely escaped with his life. It is said, that the Persians lost 300,000 men in killed, besides prisoners, while the invaders lost but 1,200 : but these accounts are generally very much exaggerated, for, in order to get more glory to themselves, those who write the accounts of their own victories, usually rate the loss of their opponents much greater, and that of their own much less than the truth ; so that to " lie like a bulletin," has become a trite proverb.

Darius, after his defeat, had rode towards the river Lycus ; after crossing it, several advised him to break down the bridges, because the enemy pursued him, but he made this generous answer, " That life was not so dear to him as to make him desire to preserve it by the destruction of so many thousands of his subjects and faithful allies, who, by that means, would be delivered up to the mercy of the enemy : that they had as much right to pass over the bridge as their sovereign."

A few days after the battle, Arbela surrendered to the hero, who found in it great spoil, but he was soon obliged to leave that place, on account of diseases which spread in his camp, occasioned by the stench of the dead bodies which covered the field of battle. No one, who has never seen a field of battle, can form any adequate idea of the horrors which it presents. The ancient historians thought so little of it, that, though they give us very minute accounts of the manner in which men were killed, they

pass over the multitudes of slain with scarcely a single remark.

The hero therefore marched away from the infected neighbourhood of Arbela, where it seems the bodies remained unburied, and where to the clangor of war succeeded a death-like silence, except where it was broken by the shrieks of the vulture and the howling of the wolves and jackalls, as they gnawed the putrid remains of what parents had cherished, friends esteemed, and women loved ; and this is glory.

Alexander next marched to Babylon, which he entered in triumph, the Babylonians strewing the streets with flowers, and burning, on silver altars, incense and perfumes, and paying a sort of idolatrous worship to the conqueror. He staid longer there than he had in any other city, and his army gave themselves up to voluptuousness. The people, even from what the heathens called a religious motive, abandoned themselves to pleasures and infamous excesses, nor did ladies, though of the highest quality, observe any decorum, or show the least reserve in their immoral actions, but gloried in them, so far were they from endeavoring to conceal them, or blushing at their enormity. Thus war always corrupts the morals of those engaged in it, and is frequently more fatal to the victors than the vanquished.

Not yet content with his conquests, Alexander marched to Susa, where he took immense spoils. Here he found also a part of the plunder which Xerxes had taken in Greece, which he sent

back with many other presents to the cities of Greece, where he wished to be praised. He next subdued the Uxii, and marched for the pass of Susa, where he lost a considerable number of men, in attempting to force a passage, but was enabled by a treacherous Greek in the pay of the king of Persia, who showed him a secret path up the mountains, to get above the garrison and kill them or put them to flight. Every man despises a traitor, but it is strange, that those who bribe him to betray, so far from being blamed, are praised for it. Why should it be so? If a man receives stolen goods, we consider him as bad as the thief. If one man bribes another to perjure himself, we consider him guilty of the perjury equally with the other. He who hires an assassin, is as guilty of murder as the assassin himself. But, in war, all crimes are, not only tolerated, but, often applauded. Could a Christian be lawfully engaged in war and command an army, he would have but little chance of success against an infidel general, who would not scruple to use all means, however sinful, unless he also put off the Christian character entirely, and condescended to use the same means.

Alexander pursued his march towards Persia Proper, for the country he had already conquered was the ancient Media, though the inhabitants were called Persians, because subject to the king of Persia. Those who fell into his hands in this country were slaughtered in vast numbers. He ordered no quarters to be given, because he

thought, that such cruelty would be of service to his affairs. On his march he found 4000 Greeks, who had been taken prisoners in the former wars between the Greeks and Persians, who had suffered all the torments which tyranny could invent. The hands of some had been cut off and the feet of others, and some had lost their noses and ears, and their enemies having branded their faces with barbarous characters, kept them for laughing stocks. Alas, how many evils are brought on the world by war ! which always was and still is the companion and brother of slavery. It is true, Christianity has done much to soften the ferocity of war, though it has been but little understood and less practised ; but when it shall have its due influence on the hearts of men, it will banish both war and slavery from the world. Alexander treated these men very kindly, and distributed among them great sums of money : and gave them lands, for they had been from Greece so long, that they were unwilling to return.

Alexander next marched to Persepolis, the capital of Persia, where he found immense spoils. The victorious soldiers here found money enough to satisfy their avarice, and began to kill the few inhabitants who remained, but were restrained by their general. On this occasion he made a great feast to his chief officers, which is the subject of an ode by Dryden. After his guest had got much intoxicated, Thais, one of those infamous women who are generally found in camps, persuaded them to set

fire to the magnificent palace of Xerxes. The king rose from the table, crowned with flowers, which was the custom of the Greeks at their feasts, and, with a torch in his hand, advanced to execute this mighty project.

“Thais led the way,
To light him to his prey,
And, like another Helen, fired another Troy.”

DRYDEN.

The whole company followed him, breaking out into loud exclamations, like bacchanalians, or rather, like wild Indians, and, after singing and dancing, they surrounded the palace and set fire to it. These are what the world calls heroes. When the king became sober he was sorry for what he had done.

The invader soon set out again in pursuit of Darius, who still fled, as he had but a small remnant of his army left, among whom were 4000 Greek mercenaries, who remained faithful to him, probably fearing the resentment of Alexander, who was not likely to show them any mercy if they fell into his hands. But Bessus, one of the great officers of Darius, conspired with the others against him, bound him in chains, and laying him in a covered chariot, retreated towards Bactriana. His design was, if Alexander should pursue him, to save himself, by giving up Darius alive into his hands, or to kill him and usurp the Persian crown, but finding himself betrayed by his own officers, Darius refused to

fly any longer, and was killed by them, who then fled by different routes. He was found with his body run through with spears, lying in a chariot, and drawing near his end. He had, however, strength enough, before he died, to call for water, which was brought to him by a Macedonian soldier. He sent word to Alexander, thanking him for the kindness he had shown his mother and wife, and wishing him victory to revenge the execrable murder committed on his person, as this was the common cause of kings. Alexander coming up a moment after, seeing the dead body of Darius, wept bitterly. What are we to think of these tears of the hero? were they real or affected? tears of joy or of sorrow? He had been at an immense expense and labor, and had exposed his life to rob Darius of his crown, and to kill him. He had sought to slay him with his own hand; but had been prevented; but now the deed was done, did he cry, like a spoiled child, because he could not have his will in doing it himself? Or did he see, in the fate of Darius, that which might be his own?

Darius was about fifty years old, and had reigned six, for he began to reign the same year with his implacable foe Alexander. He was a gentle and pacific prince, his reign having been unsullied with injustice or cruelty. He was pacific, however, from disposition and not from principle, and kept in subjection all those whom his ancestors had subdued, until they took advantage of Alexander's invasion to throw

off the Persian yoke, or rather exchange it for the Macedonian. In him the Persian empire ended, after having existed 209 years, computing from the beginning of the reign of Cyrus.

CHAPTER VIII.

Rebellion in Greece Death of Agis Alexander marches into Parthia Subdues many nations Burns his plunder Puts Philotas and Parmenio to death Capture and death of Bessus.

While these things were passing in Asia, tumults broke out in Greece and Macedonia, for it is not easy for one man to keep a great number of nations subdued under him. Memnon, whom Alexander had sent into Thrace, rebelled, and Antipater, with whom the king had left the charge of Macedonia, marched thither to subdue him. But now the states of Greece, wishing to throw off the yoke of Alexander, the Lacedemonians revolted and drew after them almost all Peloponnesus. Antipater quickly returned from Thrace, attacked the Lacedemonians and defeated them, killing Agis their king. Alexander's known greediness of praise, and his desire to monopolize all to himself, was such, that Antipater scarcely dared to inform his master of the victory.

After the defeat and death of Darius, Alexander's soldiers thought they might then return home and enjoy their spoils and the fruits of their many victories, but they soon found their mistake, for Alexander was more greedy of praise than ever ; and was determined to lead them to new dangers and hardships, to get glory for himself. By a speech which he made to them, he so inflamed their minds with a love of military glory, that they forgot their wives and children and aged parents, and were willing to forsake their native country and follow the hero to the end of the world.

Taking advantage of this excitement, the king marched over Parthia to Hyrcania, which submitted to his arms. He subdued also the Mardi, the Aarii, the Dranæ, the Archosi and several other nations. What these nations had done to Alexander to excite his anger does not appear. Probably they had given him no more offence than the traveller gives the highwayman. He wanted the glory of conquering them, and this was, with him, a sufficient reason for spreading death and desolation around ; causing the widow and the helpless to mourn and weep, and, like the demon of destruction, dipping his feet in the blood of the brave, and watering his path with tears, and for this men call him a hero !

Alexander, who in the beginning of his career had been temperate and abstemious, now gave himself up to luxury and debauchery of every kind, and revelled in sensuality. He laid aside

the modest and plain dress of his native country, and adopted the luxurious dress, habits and manners of Persia. He required his soldiers, who had fought so bravely for his glory, and who had endured so many hardships to gain praise for him, to fall prostrate at his feet, like slaves, and adore him as a god. It is astonishing, to see what degradation soldiers are willing to submit to, when commanded by a victorious general. War introduced monarchy and slavery into the world. "The first king was a fortunate soldier." Nations readily surrender their liberty to a successful commander, and had rather be victorious slaves than peaceful freemen. One of the tyrants of Rome remarked, that "arms and laws do not flourish together."

Alexander's soldiers began to perceive that they were losing their national character, and from conquerors were becoming slaves, that, instead of subduing Persia, they were themselves becoming Persians, and their own country but a province of the new empire.

The king, knowing their disaffection, found no other way to put a stop to it, but by leading them on to fresh victories, but, as the army had accumulated a vast amount of rich plunder, which encumbered them, he was determined to get rid of it. Accordingly he had all his own plunder piled up in one vast heap and set fire to it with his own hands, and compelled his soldiers to do the same with theirs, so they lost, at once, the fruits of all their labors and hardships, and the reward of so many murders, with

which they hoped to support themselves in old age, after their return home. Under these impressions a plot was laid by the king's own soldiers to destroy him; but it was discovered and prevented: but Alexander became very jealous of two of his principal generals and chief counsellors, Parmenio and his son Philotas. He caused Philotas to be put on the rack, a most horrible instrument of torture, to make him confess. This diabolical machine was invented by tyrants to compel those whom they suspected, or feared, or envied, to accuse themselves or others, and the pain was so great that often innocent persons accused themselves or their nearest friends in order that their sufferings may be ended by death.

Philotas, at first, manifested the utmost resolution and strength of mind, but, at last conquered by pain, he confessed himself guilty, named several accomplices, and even accused his own father. According to the custom of the Macedonians, he was stoned to death, as were also several others.

Tyrants are always jealous, and the king, fearing the resentment of Parmenio for the death of his son, sent one of that general's own particular friends to him, he being at a considerable distance from the army, and ignorant of the whole affair, to assassinate him, which this friend accomplished by stabbing him, with a dagger, while he was reading a forged letter, purporting to be from his son, Philotas, whom the hero had already put to death. So much

for the friendship of camps. Parmenio was a greater man, both in peace and war, than Alexander, though not so fond of glory, and he had him assassinated, because he feared and envied him, though the veteran had served the hero's father, king Philip, and himself, during a long life, for he was now seventy years old. This is the gratitude of a hero.

As might have been expected, this severity and cruelty caused great dissatisfaction in the army, and the king had the meanness to cause all the letters of the soldiers to their friends to be broken open, that he might know who were disaffected towards him. To prevent the effect of this discontent, Alexander set out in pursuit of Bessus and fresh victories, and great numbers of his soldiers died of fatigue, sufferings, and privations, without a battle. In their march through this country, which before was unknown to them, they arrived at a city inhabited by a colony of Greeks, from Miletus, whose ancestors had surrendered the treasures of a certain temple to Xerxes, when he invaded Greece. They received the hero with great joy. Alas! they knew not the man, for he commanded his soldiers to surround the city, and, on a signal being given, every one in it was put to the sword, without distinction of age or sex, to punish them for what had been done by their forefathers 150 years before. Thus it is always in war, that the innocent suffer for the guilty.

As Bessus had betrayed his king Darius, so his own soldiers betrayed him, and he was

seized and delivered bound into the hands of Alexander, who, a considerable time after, caused his ears and nose to be cut off, and then sent him to the mother of Darius to be further tormented, at her pleasure. She ordered him to be tied to the tops of four young trees, which were bent towards the body of Bessus, and when one of his limbs had been made fast to each, they were let go, and, springing into their natural position, tore him into four quarters.

CHAPTER IX.

Alexander invades Scythia Speech of the Scythian ambassadors Alexander receives a reinforcement from Europe Kills Clitus his friend Has Calisthenes, the philosopher, put to death.

As Alexander had now conquered and overrun all Media and Persia, one would think that he had now no longer any pretence for further warfare, but he wished to conquer kingdoms which he had never before heard of, and pressed forward to discover new countries to conquer, and new nations to destroy. Having been wounded by an arrow in the leg by the barbarians, he was carried in a litter, and the noble and brave Greek youths in his army contended

for the honor of bearing him. Most of the nations submitted to him. These he spared, but destroyed those who fought for liberty and independence, burning their cities and putting the inhabitants to the sword. He built another city, near the river Iaxarthes, which he also called Alexandria, for he was desirous to leave monuments of his name in the conquered territory, and certainly the founder of a city is more entitled to praise than the destroyer of it.

The king now resolved to invade Scythia, and made preparations to cross the Iaxarthes with his army; when every thing was ready for the passage, ambassadors arrived from Scythia, the eldest of whom, according to Quintus Curtius, made a speech, from which I extract the following passages.

“Had the gods given thee a body proportionate to thy ambition, the whole universe would have been too little for thee. With one hand thou wouldst have touched the east, and with the other the west, and not satisfied with this, thou wouldst follow the sun and know where he hides himself. Such as thou art, thou yet aspirest after what it will be impossible for thee to attain. Thou crossest over from Europe to Asia, and when thou shalt have subdued all the race of men, then thou wilt make war against rivers, forests, and wild beasts.

“What have we to do with thee? We never set foot in thy country. May not those who live in woods be allowed to live without knowing who thou art, and whence thou camest? We

will neither command over nor submit to any man. And that thou mightest be sensible what kind of people the Scythians are, know, that we received from heaven, as a rich present, a yoke of oxen, a ploughshare, a dart, a javelin, and a cup. These we make use of both with our friends and against our enemies. To our friends we give corn, which we procure by the labor of our oxen; with them we offer wine to the gods in the cup, and with regard to our enemies, we combat them; at a distance with our arrows, and near at hand with our javelins.

“But thou, who boastest thy coming to extirpate robbers, thou, thyself, art the greatest robber upon earth. Thou hast plundered all nations thou overcamest. Thou hast possessed thyself of Lydia, invaded Syria, Persia and Bactriana, thou art forming a design to march as far as India, and now thou comest hither to sieze upon our herds of cattle. The great possessions thou hast, only make thee covet what thou hast not.

“If thou art a god, thou oughtest to do good to mortals, and not deprive them of their possessions. If thou art a mere man, reflect always on what thou art. They whom thou shalt not molest will be thy true friends, the strongest friendships being contracted between equals, but do not imagine that those whom thou conquerest can love thee, for there is no such thing as friendship between a master and his slave, and a forced peace is soon followed by a war. But do not think that the Scythians will take an

oath in their concluding an alliance. Such cautions as these, do, indeed become Greeks, who sign their treaties and call upon the gods to witness them; but with regard to us, our religion consists in being sincere, and in keeping the promises we have made. Consider, therefore, whether thou wilt have us for thy friends, or enemies."

The king, it seems, was but little moved by this patriotic speech of the Scythians, but crossed the river, attacked them, put them to flight, and made a great many prisoners, whom he dismissed without ransom, to show that it was not animosity, but the love of praise which had prompted him to make war against so valiant a nation. This love of applause is the most abundant source of war. It is therefore evident, that, if men withheld their praise for such cold-blooded and unprovoked murders, they would cease. It is astonishing that Christian teachers will continue to put books into the hands of their young pupils, which inflame this love of praise and other unchristian feelings, and that such characters as Alexander, Cæsar, and Frederic the Great, are proposed for their imitation.

The king continued his victorious career, subduing nations and shedding oceans of blood, to obtain the praises of mankind, which unfortunately for the peace of the world, he was able to secure by the same means as would consign a private individual to the gallows. He also, about this time, received another reinforcement of 16,000 Greeks and Macedonians, who left

their families and their country to follow the fortunes of the hero.

Alexander next besieged and took a very strong fort, by a military stratagem, which showed how devoted his soldiers were to him, and how willing to shed their blood to increase his glory. The defenders of the fort surrendered at discretion, trusting to his clemency; but they trusted to their sorrow, for he had them all scourged with rods and then crucified. This is the way which one brave man sometimes serves another. Courage is an excuse for every crime, and covers a multitude of sins, but not in the same manner that charity does.

The hero had long been in the habits of intemperance and debauchery, which now grew upon him. At a drunken revel, being heated with wine, he began to extol himself to the skies, and depreciate the exploit of his father, when Clitus, one of his oldest generals, who had served under his father, began to praise the deeds of Philip, and even went so far as to defend Parmenio, and reminded the king of his having himself saved his life at the battle of the Granicus. Other words ensued, and the hero, in a rage, laid Clitus dead at his feet, for which rash action he immediately expressed great sorrow. But some of the Macedonians, those conquerors of the world, had the meanness to excuse the act of Alexander, and to assert, that the will of the prince is the supreme law of the state. Men may be brave and courageous warriors, and yet

abject slaves, both to their own passions and to the will of a tyrant.

In order to divert his mind and still the reproaches of conscience for the murder of Clitus, the king set himself in motion, and invaded the country called Gabaza, where his army suffered from a violent hail storm, and a thousand of them perished with the cold. Similar calamities often befall great armies, for they cannot easily be put under cover. Napoleon suffered in the same way, in his invasion of Russia, whither he went with a vast army, in imitation of Alexander, for he too was a great hero, and wished to conquer the world. In one night he lost 70,000 horses and many thousands of men, whose dead bodies bred a pestilence in his army.

The king next invaded the country of the Sacæ, which he overrun and laid waste, and then married Roxana, the daughter of one of the conquered kings, which very much displeased the Macedonians, but so far were they from daring to show their resentment, they even applauded him. He now set out to conquer India, for he had heard of its immense wealth, and, in imitation of the manners of that country, he adorned the arms of his soldiers with gold and silver. But, before he entered on this campaign, he resolved not only to be called a god, but believed to be the son of Jupiter, and to be worshipped as a god by his soldiers.

As Alexander commenced all great affairs with feasting and drinking, he made a great feast, and after drinking with his guests, retired

from table, that his flatterers, according to a previous arrangement, might have an opportunity to set him up for a god. Cleon led the way in this absurd and ridiculous affair, and made a speech in favor of worshipping him as a god. Calisthenes, a plain, blunt man, and a philosopher, alone opposed Cleon. The hero, who was behind a curtain, and heard all the conversation, resolved to destroy Calisthenes for his honesty, and a plot having been discovered against the life of the king, for tyrants are always in danger, he seized this opportunity to revenge the affront put on his pride, and had Calisthenes tortured to death, though innocent of every thing but speaking the truth. After this, every one of these brave men was afraid to speak the truth, and the conqueror was surrounded with servile flatterers and worshippers. The murder of Calisthenes is blamed, even by those who applaud the conquests of Alexander; but, had he any more right to kill and destroy millions, than he had to murder an individual? Men make distinctions which God rejects: thousands whom he had killed in battle were as innocent as Calisthenes.

CHAPTER X.

Alexander enters India Defeats Porus Prepares to pass the Ganges His soldiers refuse to follow Sails down the Indus to the ocean.

It was an excess of pride and vanity which made Alexander desire to conquer India and to extend his own power and glory. It was not for the good of his country, but principally because he had read, in the ancient fables of Greece, that Bacchus and Hercules, both sons of Jupiter, as he also wished to be thought, had extended their conquests thus far. These Grecian fables have caused a vast amount of misery in the world, and it would be well for Christians to banish them from their schools.

Conquests such as these constitute the glory and merit of heroes, and many people, dazzled by a false splendor, still admire in Alexander a ridiculous desire of rambling up and down in the world, of disturbing the tranquillity of nations who were not bound to him by any obligations, of treating all those as enemies who would not acknowledge him for their sovereign, and of extirpating such as should presume to defend their liberties, their possessions, and their lives, against an unjust invader, who came from the ends of the earth, to attack them without the least shadow of reason.

When Alexander entered India, many of the petty princes came to make their submission to him, saying that he was the third son of Jupiter, who had entered their country, which flattery pleased the hero very much, and he spared their cities. But other cities resisted and hired mercenaries, who defended the cities that hired them with much vigor, and the king suffered not a little from their exertions. The first city he took, he ordered it to be entirely destroyed, and the inhabitants put to the sword. This was done from policy and reasons of state, that the others might be intimidated. To one of the cities he granted an honorable capitulation, and yet he seized the mercenaries, as they were upon their march homeward, and put them all to the sword. Musicanus, one of the princes who had submitted, afterward endeavored to regain his independence. He was taken prisoner, and Alexander had him crucified, together with several Brachmans, who had instigated him to revolt.

Our hero went on spreading ruin and desolation wherever the inhabitants dared to defend their country against the stranger, as if self-defence were a crime. He passed the Indus, and most of the kings submitted to him; but Porus, one of the most powerful, had not yet come. In order to attack him, he had to pass the Hydaspes, a large river, which he effected by an able stratagem, but with great danger of his life. It was on this occasion he cried out, 'O Athenians, could you think that I would

expose myself to such dangers to merit your applause?" Thus we see, that the love of praise was the mainspring of all his actions, and not the love of his country or even of his country's glory, for Athens was not his country, but producing writers of history, such as Thucydides and Xenophon, he was anxious to get himself a name in their books, for "he loved the praise of man more than the praise of God."

Alexander passed the river, attacked and defeated Porus, killed two of his sons and many thousands of his soldiers, and destroyed many of his elephants. Porus still fought with great bravery, but, at length, was obliged to retreat. The king sent after him, promising him advantageous terms, and Porus turned back to meet him. Alexander asked him how he wished to be treated. "Like a king," replied Porus. Alexander had a high idea of the kingly office, and this answer pleased him so much, that he restored to Porus his kingdom, but he could not give him back his sons. He had conquered him, only to show that he could conquer, and to attest the bravery of the hero.

After this famous victory over Porus, the king advanced into India, where he subdued a great many nations and cities. He looked upon himself as a conqueror by profession, as well as by his dignity, and engaged every day in new exploits with so much ardor and vivacity, that he seemed to fancy himself invested with a personal commission, and that there was an immediate obligation on him to storm all cities,

to lay waste all provinces, to extirpate all nations that should refuse his yoke, and that he should have considered himself guilty of a crime, had he forbore visiting every corner of the earth, and carrying terror and desolation wherever he went. Indeed, he was hurried on by a power superior to himself, like a pestilence or a tornado, to sweep away the nations, as with the besom of destruction. But this power he neither knew nor acknowledged, but, hearkened only to his own guilty passions, to whose direction God gave him up, while, by his providence, he opened the way for his conquests, for heroes are the scourges of God, with which he chastises the guilty nations.

Alexander passed the Acecines and the Hydraotes, two considerable rivers. Advice was then brought him, that a great number of free Indians had made a confederacy to defend their liberties. This was a great crime in the eyes of the hero; and he attacked them, defeated them, took their chief city, and razed it to the very foundations.

Alexander now prepared to pass the Ganges, the greatest river in India, but his soldiers were unwilling to follow him. He addressed them with his wonted eloquence, but still their eyes were cast on the ground, waiting for their generals to speak in their behalf. But the examples of Clitus and Calisthenes were still recent, and no one had the courage to speak his mind. At length, Cœnus ventured to address the king in a speech, of which the following is an extract.

“The greatness of your exploits, sir, has conquered, not only your enemies, but, even your soldiers themselves. We have done all that it was possible for men to do. We have crossed seas and lands. We shall soon have passed to the end of the world, and you are meditating the conquest of another, by going in search of new Indies unknown to the Indians themselves. Such a thought may be worthy of your valor, but it surpasses ours, and our strength still more. Behold those ghastly faces, and those bodies covered with wounds and scars. You are sensible how numerous we were at our first setting out, and you see what now remains of us. The few who have escaped so many toils and dangers, are neither brave nor strong enough to follow you. All of them wish to revisit their relations and country, and to enjoy, in peace, the fruit of their labors and your victories.”

Cœnus had no sooner spoken, than there were heard, on all sides, cries and confused voices, confirming what he had said, but the king would not comply with their request. He shut himself up two days in his tent, in a sulky mood, in hopes the soldiers would change their mind, but in vain, and having cried that he could push his conquests no farther, he determined to return. But here again he showed his vanity. He ordered twelve altars to be erected, each 75 feet high, and laid out a stupendous camp, with ditches 50 feet deep, the beds of his soldiers were made seven and a half feet long, and the mangers of the horses and every thing else in

proportion, in order to make posterity believe, that he commanded an army of giants.

Alexander now set out on his return, and sailed down the Hydaspes, a branch of the Indus, with a fleet which consisted of 800 vessels, but still he indulged in the pleasure of fighting, which he loved for its own sake, as well as a means of his glory, and having defeated the natives, he besieged the city of the Oxydracæ, and himself scaled the wall and jumped down into the city alone, where he was very near paying for his rashness with his life, but was rescued by his followers. The city was taken and all the inhabitants put to the sword, without distinction of age or sex. Continuing his course down the river, in nine months he arrived at Patala, near the mouth of the Indus, and from thence he determined to sail as far as the ocean, thus exposing himself and his army to great hazard, barely to say that he had seen the ocean, and sailed to the end of the world, which he boasted that he had conquered. At length, the army arrived at the sea, and were very much surprised at the rise and fall of the tide, for great conquerors as they were, they were ignorant of the ebbing and flowing of the sea.

CHAPTER XI.

Alexander sets out on his return The army suffers much from famine and pestilence Drunken march through Carmania Death of Hephæstion.

Alexander having returned to Patala, sent Nearchus with the best of his ships to the ocean, with directions to sail into the Persian Gulf and up to Babylon, and set out on his return thither by land with the rest of his army. He was now in great want of provisions, and lost great numbers of his men by famine and the sword. This is often the fate of conquering armies, having ravaged the face of the earth, like caterpillars, and devoured every thing eatable they themselves at last die with famine. The great Napoleon's army suffered a similar fate in Russia. What with sickness, fatigue, hardships, famine, and the sword, the king brought back from India scarce a fourth part of his army. After having consumed all the palm-tree roots they could find, they were obliged to eat their horses and beasts of burden, and to burn those rich spoils for which they had marched to the end of the world. Pestilence completed what famine had begun, and destroyed vast numbers of them. Thus the scourges of God are scourged themselves, and the destroyers are destroyed. At length, after

sixty days of hardships, they arrived at a more plentiful country, and the king refreshed and remounted the remainder of his army, having now arrived in the confines of the conquered country.

He marched through Carmania, now called Kirman, in a kind of masquerade and bacchanalian festivity, committing the most riotous and extravagant actions, and passed whole days and nights in feasting and carousing. On the sides of the roads and at the doors of the houses, a great number of casks, ready broached, were placed, whence the soldiers drew wine in large flaggons, cups, and goblets, prepared for the purpose. The whole country echoed with the sound of instruments and the howling of bacchanals, who, with their hair disheveled, ran up and down, abandoning themselves to all kinds of licentiousness. This he did in imitation of the triumph of Bacchus, the drunken god whom he worshipped, and who it is said by the heathen poets, crossed all Asia in this manner, after he had conquered India. This riotous march lasted seven days, during all which time the army was never sober. It was very happy, says Quintus Curtius, for them, that the conquered nations did not think of attacking them in this condition, for a thousand resolute men, well armed, might with great ease, have defeated these conquerors of the world, whilst plunged in wine and excess, but God had reserved for the hero a still more inglorious fate.

Continuing his march, he was met by Orsines,

one of the governors of the conquered provinces, who made splendid presents to Alexander and all his court, except to the eunuch Bagoas, the king's minion. This so enraged Bagoas that he determined on the ruin of Orsines, which he accomplished by charging him with robbing the tomb of Cyrus the Great, and such was his ascendancy over his master, that the king ordered Orsines to be loaded with chains and put to death without so much as being heard.

One of the Indian Brachmans, or Brahmins, as we now call them, had followed Alexander thus far from India, and being now old, he determined to burn himself on a funeral pile, according to the custom of his country. This he did, and, on taking leave of his friends, desired them to make merry and carouse with the king. Accordingly Alexander invited some of them to supper, and proposed a crown as the reward for him who would drink most. He who conquered on this occasion, was Promachus, who swallowed more than two gallons. After receiving the prize, which was a crown worth a talent, he survived his victory but three days. Of these guests, forty-one died of their intemperance. Such men were the conquerors of the world !

On the king's return to Susa, he married Statira, the daughter of Darius, and encouraged his followers to marry Persian women, making them great presents, and giving them what they had helped him to plunder from the conquered nations, which, indeed, was already as much

theirs as his, for even pirates go on shares. The hero now abandoned himself to intemperance, and held many drunken revels, in one of which Hephæstion, his chief favorite lost his life: having drank excessively, he fell sick of a fever, and afterward, as a young man and a soldier, not being able to bear to be kept to strict diet, and seizing the opportunity of dining when his physician was gone to the theatre, he ate roasted fowl and drank a cooler full of wine.

Alexander's grief was excessive on this occasion. He immediately ordered the horses and mules to be shorn, that they might have their share in the mourning; and, with the same view, pulled down the battlements of the neighboring cities. The poor physician he crucified. He forbade the flute and all other music in his camp for a long time. This continued until he received an oracle pretended to be from Jupiter-Ammon, enjoining him to revere Hephæstion as a demi-god. After which, he sought to relieve his sorrow by hunting, or rather by war, for his game were men. In this expedition, he conquered the Cassæans in forty days, and put all that had attained the years of puberty to the sword. This he called a sacrifice to Hephæstion's manes. He then marched towards Babylon, which, at first, he was afraid to enter, on account of the prognostications of some fortune-tellers.

CHAPTER XII.

Funeral of Hephæstion Alexander embellishes Babylon His superstition His death and funeral.

At Babylon, Alexander found ambassadors from almost all parts of the known world, come to do him homage. He now celebrated the funeral services of Hephæstion with wonderful expense and magnificence, tearing down three quarters of a mile of the stupendous wall of Babylon, to make room for the monument, which he erected over the funeral pile, a hundred fathoms square and 195 feet high. The cost was between eight and nine millions of dollars, the plunder of nations bought with the blood of his subjects, and for which whole kingdoms were ravaged with fire and sword and strewed with blood and ashes.

Peace did not suit the disposition of Alexander, who was never happy unless engaged in blood-shed and warfare, and he contemplated other great enterprises, such as the conquest of Europe and Africa. Intending to make Babylon the seat of his empire, he set out to embellish and improve it. For this he deserved commendation if it was done in a proper spirit, for certainly the embellishment of a city is much more deserving of praise than the destruction of one.

He also endeavored to repair a breach in the dyke, which had been raised to keep the Euphrates in its proper channel, but in this work he found difficulties, and it was never completed, for the curse of God had been pronounced against Babylon. "I will cut off from Babylon the name and remnant," (Isaiah 14: 22, 23,) had the Lord of hosts sworn above 300 years before. "I will make it a possession for the bittern and pools of water, and I will sweep it with the besom of destruction. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the shepherds make their folds there." (Isaiah 13:20.) Heaven and earth should sooner have passed away than Alexander's design been put in execution. No river was now to flow through Babylon; the places round it were to be overflowed and changed into uninhabitable fens; it was to be rendered inaccessible by prodigious quantities of mud and dirt, and the city, as well as the country about it, were to be covered with stagnated waters, which would made all access to it impracticable. Thus it now lies, and all things were to conspire to reduce it to this dejected state, in order that the prophecy might be completely fulfilled, for "the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?" (Isaiah 14: 27.) Alexander could conquer kingdoms because God had decreed it, but he could not dam the

river, which appears but a small work, for God had purposed otherwise.

Alexander was tormented by his superstitions, and was much terrified by the omens of the fortune-tellers; and he was always looking out for unlucky signs and wonders. He lived most in his pavilion without the walls, and diverted himself with sailing on the Euphrates. One of his largest lions was kicked to death by an ass. This frightened him. He put to death a poor crazy man, who had, in his absence, set down on his throne. He was so worried with vain fears and anxieties, that he turned any incident, which was in any respect strange, into a sign or a prodigy. The court swarmed with sacrificers, purifiers, and prognosticators; and he became a prey to continual fears. Great as he was, the least in the kingdom of heaven is greater than he, and the meanest and humblest child of Christ, who can depend on his Saviour and his God, has no occasion to envy the conqueror of the world, even in this life, to say nothing of another, where preëminence in crime, will only cause preëminence in punishment.

To divert his mind from these painful forebodings, the king was forever solemnizing new festivals, in which he drank with his usual intemperance. After having spent a whole night in carousing, a second was proposed to him. He met accordingly, and there were twenty guests at table. He drank to the health of every person in company, and then pledged them severally. After this, calling for Hercules's cup,

which held six bottles, it was filled, when he poured it all down, drinking to one of the company and afterwards pledged him again in the same furious bumper. This, though vouched by historians, is much more incredible than any of his exploits on the field of blood, probably they thought it would add to his glory. However this may be, he had no sooner swallowed the second bumper, than he fell upon the floor. "Here then," cries Seneca, describing the fatal effects of intemperance, "is this hero, invincible to all the toils of prodigious marches, to the dangers of sieges and combats; to the most violent extremes of heat and cold; here he lies, conquered by his intemperance, and struck to the earth by the fatal cup of Hercules."

In this condition, he was siezed with a violent fever, and carried half dead to his palace. The fever continued, though he had some lucid intervals, a part of which he occupied in playing dice, but, at last, finding himself past all hopes, he drew his ring from his finger and gave it to Perdiccas, with orders to convey his corpse to the temple of Jupiter-Ammon. He, however, struggled with death, but made no disposition of his vast dominions by naming a successor, which he foresaw would be useless, but, when pressed on that subject, intimated that his friends would fight for the division of his empire, which had already been predicted to him in the prophecy of Daniel. Having been asked when they should pay him divine honors, he answered, "when you are happy." These were his last

words, and soon after he expired. He was thirty-two years and eight months old, of which he had reigned twelve. He died in the spring, in the year 323 before Christ.

Some believe that Alexander was poisoned by the intrigues of Antipater, his viceroy in his native kingdom of Macedonia. But it is of little importance to know, whether this scourge of God was removed by his own vices, or the crimes of his courtiers. Certain it is, that he died at the time when God had decreed that he should die.

The Egyptians and Chaldeans having embalmed the body after their manner, Arideus was appointed to convey it to the temple of Jupiter-Ammon. Two whole years were employed in preparing for this magnificent funeral, which made his mother lament that his godship had deprived him for two years of a burial. The body was put into a coffin of beaten gold, and placed in a chariot all glistening with gold and precious stones, drawn by 64 mules, and accompanied by a great retinue of attendants and spectators. Ptolemy advanced to meet the procession with a numerous guard of his best troops, and prevented it from being carried into the desert, but had it conveyed to the city of Alexandria, where he erected a magnificent temple to the memory of Alexander, and rendered him all the honors which are usually paid to demi-gods and heroes.

CHAPTER XIII.

Character of Alexander, physical and moral His generalship
A religious view of his character and success His motives
His patriotism Difference between the heroic and the Christian characters Closing advice to the reader.

In person, Alexander was rather below the middle stature. His constitution was robust, and his health was naturally very good, and he was capable of bearing great bodily fatigue — corporeal qualities indispensable to a hero. In courage he was never exceeded by any man, though, perhaps, he might have been by some other animals. It was rash, reckless, impetuous, and entirely regardless of consequences. No real danger ever damped it, though he was much annoyed with superstitious fears.

To pass from his animal qualities to those of the mind — we have reason to believe that he was naturally frank, generous, and affectionate. He loved science, in which he made considerable proficiency, and, had he devoted himself to learning, he would have taken a high stand in the republic of letters. But he was proud, arrogant, and vain. His ruling passion was a lust of praise. Had he lived in an age of the world, when men were honored for knowledge

more than for conquest, he would have devoted himself to science, but, unfortunately for himself and the world, men were then honored for their destruction, rather than their useful qualities, and he who did the most mischief in the world, generally got the most praise. This made Alexander a conqueror. His mind was poisoned by reading the poems of Homer, and, in imitation of the heroes of the Iliad, he sought for fame by deeds of blood and carnage. A familiarity with the scenes of war blunted all his finer feelings and chilled his sensibility; and he became jealous, cruel, ferocious, tyrannical, and luxurious. From avarice he was free, for the love of praise absorbed every other passion, except, in later years, a love of pleasure. He squandered vast sums to purchase praise. He liberally patronised artists and writers, but he allowed no one to carve his statue but Praxiteles, or to paint his portrait but Apelles, the greatest artists in Greece. But, of writers, he esteemed those best who flattered him most. The most pitiful scribbler, if he was lavish of his flattery, was lavishly repaid for his grateful incense; and such were preferred, by this famous hero, to an Aristotle or a Zenophon, and received greater favors than even his own relations and generals. He was not less liberal to singers, pipers, and harpers, on whom he lavished, at one carousal, 10,000 talents, for chanting his bloody victories and sounding his praise.

As to his military talents, he was never excelled in courage, and his generalship must have

been very great. He had, however, generals in his army, much older than himself and wiser in council ; but, in the field and for execution, he never had an equal. It is true he had no general of talents to oppose him ; still, if we consider the vast superiority of the number of his opponents, and their, hitherto, impregnable walls and citadels, his generalship must have been extraordinary in a wonderful degree. He was by no means deficient in stratagem, though he used intrigue much less than his father, Philip. On the whole, we must consider Alexander the greatest hero that ever the world produced ; and, certainly, no one ever equalled him in the extent and rapidity of his conquests, especially, considering the smallness of his hereditary dominions.

But there is quite another view which we ought to take of this subject. We ought to look at it *by the light of the Gospel* — we should weigh the hero in the balances of the sanctuary — we should measure him by the standard of truth revealed in the word of God. In this view, we should see, that his success was owing to the counsel of God, who used him as a rod to chastise the nations, and we should apply to him the same language which the prophet Isaiah applied to a more ancient conqueror, whose descendants, he, in turn, conquered. “ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge,

to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so, but it is in his heart, to destroy and cut off nations not a few." (Isaiah 10:5-7.) But the Lord denounced vengeance on the very instrument he had used, saying, "I will punish the stout heart of the king of Assyria, and the glory of his high looks. For he saith, by the strength of my hand I have done it, for I am prudent." (Isaiah 10:12, 13.) And asks, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up." (Isaiah 10:15.) It was this determination of God to punish the guilty nations, which saved his life in the day of battle—it was this which infatuated the nations and gave them over to foolish counsels. He was to scourge the nations, but he was only the rod in the hand of God. But this did not excuse him, any more than it did the wicked Jews who crucified the Lord of glory, and which was charged upon them by Peter, when he said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." (Acts 3:23.) Wicked men do the will of God when they least intend it: and he can make the wrath of man to praise him. But this takes no glory from Alexander in the estimation of the world, any more than it does from other conquerors, who

have been, like the earthquake, the pestilence, and famine, scourges of the human race, which are terrible in their operations, but guiltless in themselves, not being moral agents ; but conquerors *are* moral agents, and guilty, in the sight of God, and without repentance, they will reap the due reward of their deeds.

Again, if we consider his *leading motive*, which was a love of praise, we shall find, that the gospel forbids it, and so would reason, if men could be brought to think upon the subject, for, of all the corrupt lusts and passions of the heart of man, from which wars proceed, the love of praise is the most selfish and exclusive. If we look at Alexander's *conduct* we shall find it marked with suspicion, jealousy, hatred, revenge, cruelty, robbery, and murder, with which the scenes of war had made him familiar, as well as with the dissolute manners of the camp. Indeed, he was but a wholesale highwayman and a great pirate, and he was well answered by a pirate, who, as Cicero relates, was arraigned before him, though the time is not specified. When Alexander asked him, what right he had to infest the seas : " The same," said the pirate, " that thou hast to infest the universe, but, because I do this in a small ship, I am called a robber : and, because thou actest the same part with a large fleet, thou art entitled a conqueror !" To sum up the life and character of Alexander in a few words, he lived the life of a robber, and died the death of a drunkard.

I have a word to say concerning Alexander's

patriotism, because all heroes boast much of their love of country, when, if their conduct be closely examined, it will be found, that the love of praise has been the motive, while patriotism has been only the pretence. Charles XII, of Sweden, who made Alexander his model, as the latter did Achilles, ruined his country to advance his own glory. He spent his time far from Sweden, in battles that were of no use to his country, which he drained of men and money, and reduced to a state of poverty and servility, from which she has not yet recovered. Napoleon Bonaparte was a native of Corsica, but, in all his success, he neglected his native isle, and, indeed, was ashamed to own it as his birth-place. So Alexander, having once left Macedonia for Persia, took no more thought for his native country, but, so far as he could, drained from it its male population to be sacrificed to his glory, while the wretched remnant were left a prey to mercenary governors and rapacious agents, and, amid all the glory of Alexander's victories, the state was impoverished and oppressed, and in many respects fared worse than the conquered provinces.

It becomes a patriotic king or chief magistrate, and is among the most excellent virtues of a great prince, to be the guardian and shepherd of his people, to encourage the arts and sciences, to promote agriculture, commerce, and manufactures; to establish peace and plenty; to see that justice is distributed to all; and that no one of his subjects is oppressed; and, in fact, to be

the father of his people ; and not to compel them to throw away their lives to promote his own glory. Now Alexander took no thought for any of these things.

But the circumstances which proved most fatal to his family and empire, was, his having taught the generals, who survived him, to breathe nothing but ambition and war. He foresaw the prodigious lengths they would go after his death. To curb their ambitious views, and for fear of mistaking in his conjectures, he did not dare to name his successor. He only foretold, that his friends would solemnize his obsequies with bloody battles, and he expired in the flower of his age, full of the sad images of the confusion which would follow his death.

And, indeed, Macedonia, the kingdom he inherited, which his ancestors had governed during so many ages, was invaded on all sides, as a succession which had become vacant, and, after being long exposed a prey, was, at last, possessed by another family. Thus this great conqueror, the most renowned the world ever saw, was the last king of his family. Had he lived peaceably in Macedon, the vast bounds of his empire would not have proved a temptation to his generals, and he would have left to his children, the kingdom he inherited from his ancestors. But, rising to too exalted a height of power, he proved the destruction of his posterity, and such was the inglorious fruit of all his conquests.

Before I bring my little book to a close, I

would say something concerning the utter discrepancy between the Christian and the heroic characters, and I shall prove, by the word of God, that these characters are as opposite to one another, as light to darkness, heaven to hell.

First, by the precepts of Christ and his apostles. The Christian is told, "Blessed are the poor in spirit" — but the hero is proud in spirit; "Blessed are the meek" — the hero is violent; "Blessed are the merciful" — the hero shows no mercy, except from policy; "Blessed are the peace-makers" — the hero is a war-maker. We are commanded, "Thou shalt not kill" — but the hero's trade and occupation is to kill. The Christian is forbidden to be "angry with his brother without a cause" — the hero is angry with all who stand in the way of his glory. The Christian is commanded to "resist not evil, but whosoever shall smite thee on one cheek, turn to him the other also" — the hero treats this precept of our Saviour with utter scorn and contempt. Christ says, "Love your enemies" — no man can be a hero on these conditions, for, if he really loves his enemies, he must cease to distress and kill them. The Christian is commanded to pray for the coming of the kingdom of God, that is, the millenium — the millenium will put an end to all heroes and heroism. The Christian is taught to forgive — the hero glories in revenge. We are commanded to forgive our brother even if he offends us seventy times seven. Now the scriptures inform us, that, "God hath made of one blood all the nations

for to dwell on the face of the earth together." Therefore all men are brethren ; and all the precepts, which refer to our duty to our brethren, extend to the whole human race. By the parable of the good Samaritan, Christ taught us that we should consider the citizen of any country, even the most inimical to our own, as a neighbor ; and that we should relieve his distress — but it is the glory of heroes to treat all, but their own countrymen, as enemies, and on the slightest provocation, to destroy them. The Christian is taught, " Whatsoever ye would that men should do to you, do ye even so to them " — no hero ever did this, and this precept alone, if practised, would put an end to all war, offensive and defensive. The true Christian is called a lamb, and a dove — the hero calls himself a lion and an eagle. The Christian is commanded if he is " persecuted in one city to flee to another " — the hero destroys the city that offends him. Christ commanded his disciple to " put up his sword " — the hero draws his sword. John the Baptist commanded the soldiers to " do violence to no man " — the very business of the hero is to commit violence. The Christian is commanded to " overcome evil with good " — the hero overcomes evil with evil. The Christian is commanded " not to be desirous of vain-glory " — glory is the hero's chief object and desire. " The fruits of the Spirit are love, joy, peace, longsuffering, goodness, faith, meekness, temperance." The fruits of heroism are hatred, anger, war, revenge, fierceness, wickedness,

infidelity, rage, intemperance. Christians are commanded "to submit to one another in the fear of God" — the hero submits to no one. The Christian is taught that "the servant of the Lord must not strive but be gentle to all men" — who then that is a Christian can be a hero? The Christian is commanded to "follow *peace* with all men." If the hero obeyed this commandment he would never *fight*. These are but a part of the precepts, which oppose war and heroism, that are scattered through the whole of the gospel of our Lord and Saviour Jesus Christ.

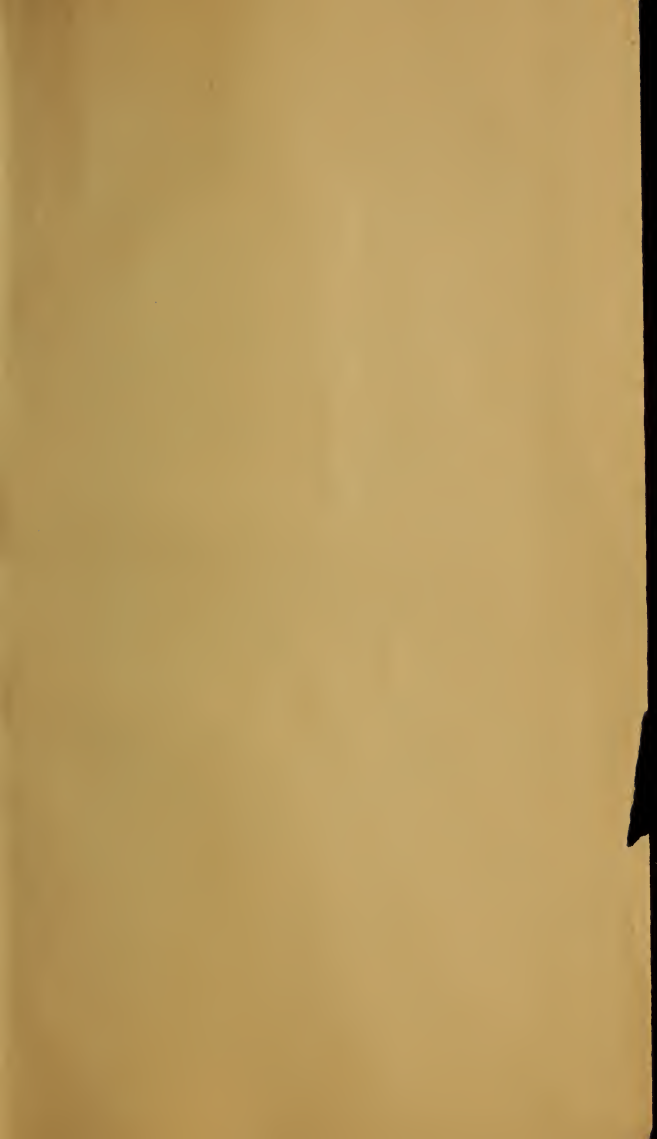
Leaving the precepts of the gospel, we now come to the character of Christ, which was the very opposite to heroism. According to the prophecies, "He was oppressed and afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so he opened not his mouth." "He gave his back to the smiters, and his cheek to them that plucked off the hair." What hero could take Christ for his pattern in these things? The prophet represents Christ as coming to his kingdom "meek and lowly, sitting upon an ass." How will this compare with the triumphant entry of a hero? The prophecies, which predicted Christ, were exactly fulfilled in his pacific character. If heroism be consistent with the character of Christ and of his religion, then we have yet to wait for the Messiah. But Christ did actually fulfil the prophecies relating to him, which shows that

heroism is not consistent with his religion. Christ says he came "to bring peace" — the hero brings war. Christ came not "to destroy men's lives" — to destroy life is the glory of the hero. Christ says his kingdom is not of this world, "If my kingdom were of this world, then would my servants fight" — the kingdom of the hero *is* of this world, and he makes his servants fight. Indeed, we cannot even conceive of our Saviour in the character of a military hero. Hogarth, himself, could not paint our Saviour dressed up in the gaudy habiliments of war, ordering the battle and leading on his disciples to charge, with the cavalry or the bayonet, and spreading death and destruction around. He could as well paint a lamb like a lion, or a dove like an eagle. But "if any man hath not the spirit of Christ, he is none of his." The following characteristics, from the Epistle to the Romans, suits the heroic character, but is a perfect contrast to the character of the true Christian. "Their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes."

My dear young reader, "Look on this picture, and on this," and if ever your pride and ambition have been excited by reading the exploits of heroes, or if the gay trappings of war, and the thrill of martial music have made you sigh for the distinctions and decorations of the soldier, look into your Bible, and then you will see, that Christ, himself, hath said, that

“those things which are highly esteemed among men, are an abomination in the sight of God,” and that, if you are even “the least in the kingdom of heaven,” you are greater than Alexander the Great. Therefore seek not the honor which cometh from men, but for that “charity which is first pure, then peaceable, gentle and easy to be intreated.” “Put on the Lord Jesus Christ,” instead of the gaudy trappings of war : be meek as he was meek, and merciful as he was merciful, and he will give you a crown of righteousness, not like the fading, unstable crowns of this world, but one “that shall never fade away, reserved in the heavens for all such as love his appearance and kingdom.” May this be your happy portion, Amen.





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